The LUTHERAN

ACIFIC LUTHERAN
OLOGICAL SEMINARY
THE LIBRARY

OUTDOOR VESPER SERVICE

Worship in the open is popular in summer

l. 33, No. 43

JULY 25, 1951

0 CENTS

"When You Pray, You Don't Fight"

After the Sunday school lesson had been completed, the children were each given a picture to color. I watched Bobby as he colored carefully every part of the sheep and the shepherd. Then proudly he showed it to those near him. He was holding it in his hand when the Superintendent said, "And now we'll close with the Lord's Prayer."

Little Billy who sat next to Bobby began eyeing the picture possessively. Suddenly he grasped for it. Promptly Bobby pushed Billy away and as promptly Billy began trying to get the picture again.

An older boy standing beside Bobby watched the two for a moment, obviously annoyed at their actions. Nudging Bobby's shoulder, he said, "Be still."

But the shuffling continued. Then turning to them, the older lad said in a heavy whisper words that can teach the world a powerful lesson it has not yet learned.

"When you pray," he warned, "you don't fight."

—KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in Americ

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Harriet E. Horn, Richard T. Sutcliffe, Assistant Editors

Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Oscar Blackwelder, Philip R. Hc
Nathan R. Melhorn, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hersh
S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Charles K. Fegley, D.D., the Rev. Ernest J. Hoh, Litt.
Mr. John George Kurzenknabe, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D. Rev. Charles L. Venable, D

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylva
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders
Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1951, by United Lutheran Publication House Printed in U.S.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 18

THIS WEEK in The LUTHERAN

The Church in the News - - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - - - 10

Washington: Peace Talks in Korea - - - By Robert E. Van Deusen 12

FAMILY CRISIS CHALLENGES THE CHURCH By Gordon C. Lund 13
Leaders at Conference study Christian answer to problems of family

Pastors Should Not Be Beggars - - - - - - By Zeb B. Trexler 16
Churches should do something about cost-of-living of pastors

Honesty in America - - - - - - - - By Reinhold Niebuhr 18
Laws won't solve the nation's moral problems

SPONSORS HAVE RESPONSIBILITY - - - By Joseph B. Mohr 19
Parents are the best people to make the promises at a baptism

The Case of the Green Rocking Chair - - - By Margaret Mann 22
A story about the danger of being deceived by appearances

FIVE MAKE A FAMILY: "Lots of Pies" - - By Margaret A. J. Irvin 25

The Gospel for the Tenth Sunday after Trinity - - - - - - - - 27
"Know the Bible" series by Philip R. Hoh

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 29

Books - 30

Synods: Western Canadians Welcome President Fry - By E. G. Goos 32

Overseas: Sweden - - - - - - - - - - - - - - - 33

People - - - - - - - - 35 Home Missions - - - - - 37

Welfare - - - - - - - - 39 Campus - - - - - - - - 41

News in the Churches:
California—36; Georgia-Alabama—37; Illinois—38; Kentucky-Tennessee—39;
Maryland: Hagerstown—40; New York: Syracuse—41; North Carolina—42;
Ohio—42; Pennsylvania: Altoona—44, Pittsburgh—45, York—46; Wisconsin—47

In Conclusion - - - - - - - - - - - - - - - - - 50

Next Week: DISASTER IN THE LIBERIAN BUSH - By Luther A. Gotwald

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

THE CHURCH IN THE NEWS

Church holds people together

Germans had tried something a bit risky this month. Along the edge of the Iron Curtain they had staged a huge Protestant meeting, bringing together a multitude of church people from the Russian zone and from the western zones.

"After all, we are brothers," had been the slogan for the church rally held in Berlin July 11-15. No political dividing line should separate Christians, the German churchmen thought. "We want to span the abyss that separates men today," Bishop Otto Dibelius said. "We are convinced there must be a way from one side to the other."

Communists, who made no effort to prevent the meeting of nearly 300,000 Germans from the east and the west zones, used the gathering to promote their propaganda. There is "no difference between the peace of the Gospel and the peace we fight for," said a Berlin Communist newspaper. Church people were urged to help prevent a new war "which is being prepared by the American armament masters."

DP cut-off date coming

Last chance for people in the United States to offer homes and jobs to displaced persons will be July 31. DPs whose names get on the list before the end of this month will be permitted to emigrate to the U.S. sometime before Dec. 31. After that date no more DPs can come except under regular immigration quotas.

American churches have had the leading part in the big resettlement program which had, up to July 11, brought 250,000 DP immigrants to the U.S. The law permits 91,000 more arrivals before Dec. 31.

The 250,000th DP to arrive was a 42-year-old Polish farmer, Volodymyr Holbiw, sponsored by Church World Service. Of the displaced persons brought to the U.S. so far, about 112,500 are Roman Catholic, 50,000 Jewish, and 87,500 Protestant or Orthodox.

Since autumn of 1948, Lutherans have brought to the U.S. nearly 30,000 of the 35,000 DP quota set by the National Lutheran Council. By this time most of the immigrants have made good adaptations to their new environment.

It had been a difficult and expensive job to bring the refugees to a new homeland. Thousands of individuals and congregations co-operated. Nearly a million dollars was lent by the National Lutheran Council to DPs to pay travel expenses to their new homes, averaging from $300 to $500 per family. By July 1 the loans had been more than half repaid. Payments of $20 or $30 a month from wages the new arrivals receive in America have gradually cut down their indebtedness.

Luther film plans move forward

A year from now a full-length motion picture on the life of Martin Luther will be shown for the first time, according to plans which will soon be completed. Members of the Lutherans of America, including the United Lutheran Church and the Missouri Synod, are co-operating to insure the venture.

Script for the proposed film has been written by Allen Sloane, radio and television writer. (He wrote scripts for the Lutheran World Action films, "Answer for Anne" and "The Two Kingdoms." It is hoped that making of the picture can begin in the autumn.

Mr. Henry Endress, ULC stewardship secretary, and Mr. Melvin F. Schlake

PLANS FOR MOVIE

cript Writer Sloane (left) explains plan for Luther movie to Dr. Paul Empie, Dr. heodore Tappert (Philadelphia Seminary), Dr. Jaroslav Pelikan (Concordia Seminary) nd Mr. Endress. Film will be shown at 1952 Lutheran World Federation assembly

ae Missouri Synod, went in late spring
England, France, and Germany where
aey investigated problems related to the
lm project. A $400,000 budget has been
ubscribed by Lutheran churches.

upreme Court gets eleased time question

In March of 1948 the U.S. Supreme ourt had outlawed the released time struction in religion which was given public school buildings in Champaign, linois. But the court had not said hether schools could release pupils an our a week to go to their churches for struction.

This month it seemed certain that the upreme Court would have to make up s mind. It will be asked to give a final ecision in the case brought by Tessim orach and Mrs. Esta Gluck of Brooklyn.

The New York State Court of Appeals on July 11 ruled in favor of released time in the suit brought by the Brooklyn parents. The U.S. Constitution does not demand that every friendly gesture between church and state shall be discountenanced," the New York jurists stated. "There is nothing in the Constitution commanding that religious instruction may be given on the Sabbath alone, and no other day." Parents have a right to take their children out of public school for an hour a week so they may receive religious training.

Two decisions in lower courts in New York had also upheld the released time arrangement.

Schools are tangled

To Protestants in America, the public school problem seemed fairly simple. Schools may help their pupils in securing religious instruction, such as through re-

leased time classes, so long as no particular church gets any kind of favored treatment.

But Protestants were disturbed to learn that in hundreds of American communities the Roman Catholic Church was in control of public schools. In Otter Creek township in Iowa, it was reported this month, the school board was renting space for public school classes in a Roman Catholic parochial school and employing garbed nuns as teachers. Garbed nuns were employed as public-school teachers in at least five Arkansas communities, The *Arkansas Gazette* reported.

A court battle was impending in Minnesota where the state commissioner of education had threatened to cut off aid for schools in Pierz. In two Roman Catholic parochial schools space is rented for public school classes.

Protestants object

Watchful Protestant eyes were focused on the Palmer mansion in a Massachusetts state park this summer, where a summer camp for delinquent girls was being conducted by a Roman Catholic institution. A Congregationalist minister in Boston, the Rev. Harold J. Ockenga, wanted to know whether the state had a right to rent the camp property to a religious institution.

Two assistants in the office of the Massachusetts attorney general accused Dr. Ockenga of intolerance.

In Easton, Pennsylvania, Protestant clergymen protested against tax exemption of farms owned by Mary Immaculate Seminary, a Roman Catholic institution. They pointed out that their own parsonages were not exempt.

Race Relations institute next week

Putting Christianity into action in the field of race relations will be the objective of a Lutheran institute July 30-31 at Valparaiso University, Valparaiso, Indiana. Lutheran societies for race relations in Chicago and St. Louis will co-operate.

Lutherans coming to the institute from the Chicago area will probably report on the riot in Cicero which occurred in mid-July when an apartment-house owner rented quarters to a Negro family. Rioters broke windows, threw the family's furniture into the street, and tried to burn down the building. Illinois' Governor Adlai E. Stevenson called out five companies of the National Guard to control 6,000 people who collected around the apartment house. Sixty-four rioters were arrested.

"An ever growing number of persons within the church is aware of the fact that there is a crying need for drastic change in race relations in the world, the nation, the community, and the church," the Valparaiso Institute committee states. "The time to effect such a change is now. The church can no longer stand idly by but must condition its people to work toward the establishment of a pattern altogether in harmony with the law of love."

Segregation in church

A protest against racial segregation in churches was published this month in The *Presbyterian Outlook*, official journal of the Presbyterian Church U.S. (Southern). "It is possible that the last stronghold of segregation in the South will be the so-called Christian Church," said The *Outlook*.

Doors of the Methodist Church are shut to Negroes because of "a few great big old bishops," said Miss Lillian Smith (author of Strange Fruit) in Atlanta this month, after the North Georgia Methodist Conference had endorsed continued segregation. Methodists are "now lag

gg behind Catholic and Baptist churches bringing brotherhood to Dixie."

An interracial congregation of Augustana Lutherans is being established in Brooklyn, it was reported last month.

The Northern Illinois District of the Missouri Synod voted last month to receive into its membership Negro congregations in the Chicago area.

HEY payments nearly $5 million

By the end of June cash received in response to the Christian Higher Education Year appeal in the United Lutheran Church was $4,695,432. Several additional gifts of securities which have not yet been transferred bring the total to about $5 million.

The CHEY appeal, launched in April 1950, is on behalf of 14 colleges and 10 theological seminaries in the United Lutheran Church. Goal was $6 million. Pledges now total $7,307,420.

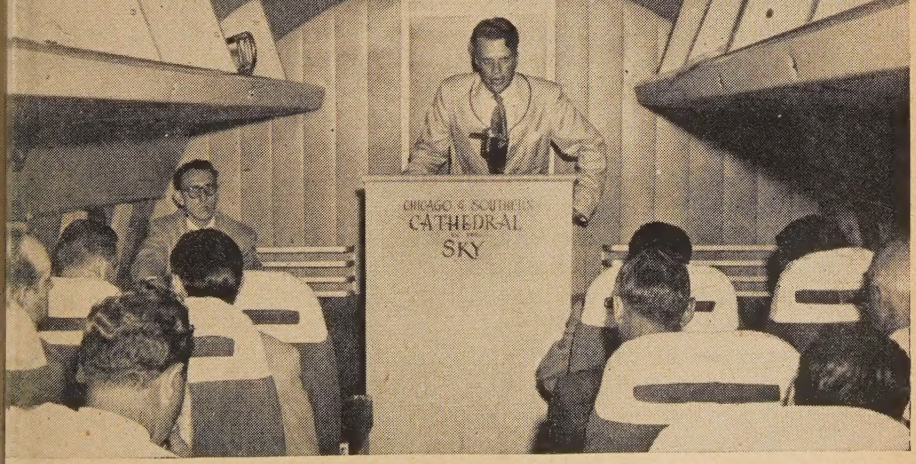
Twenty-three of the 33 United Lutheran synods have reached or exceeded 100 per cent in CHEY pledges. Four others are within a few notches of their goals.

Completion of payment on CHEY pledges is expected by Dec. 31.

New executive for National Lutheran Council

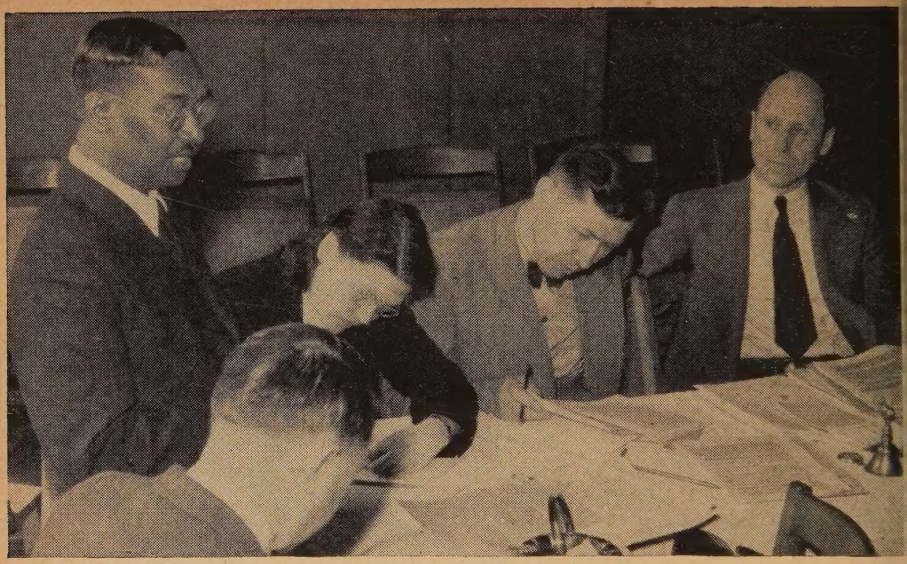
A Minnesota clergyman was named this month as executive secretary of the National Lutheran Council's division of public relations. He is the Rev. Joseph Simonson, pastor of Christ Church (ELC) in St. Paul. Mr. Simonson takes the position formerly held by Dr. Carl E. Lund-Quist.

Previous to ordination Mr. Simonson had been secretary to Representative August Andersen, Minnesota congressman. He has been chaplain of the Minnesota Senate since 1941.



BILLY GRAHAM UP IN THE AIR

Evangelist Billy Graham had done something this year that his forerunner, Billy Sunday, couldn't do. He conducted a revival meeting while flying 7,000 feet high in a plane. By radio and television the stunt was broadcast to Memphis, Tennessee



MISSION EXECUTIVES MEET

Dr. Fredrik Schiotz was American representative

Churchmen travel

Annual summer migration of high-ranking Lutheran church executives to Europe had been underway during July. To Germany on July 11 went Dr. Paul C. Empie, National Lutheran Council executive director. He planned to attend the Protestant church rally in Berlin (*see page 4*).

Dr. Franklin Clark Fry, ULC president, was scheduled to leave the U.S. on July 20 to attend the Lutheran World Federation executive committee sessions July 24-31 in Geneva, and the central committee sessions of the World Council of Churches early in August.

Dr. Abdel Ross Wentz, LWF vice president, and Dr. P. O. Bersell of the Augustana Church, were en route this month to the Lutheran meetings in Europe. Dr. Clarence Stoughton of Wittenberg College is one of a group of lecturers who will address Lutheran clergymen in study conferences in England, France, and Germany. Others are D George Aus, Dr. Henry F. Schuh, D Edgar Carlson.

Mission executives meet

Until three years ago the foreign mi sion work of each of the Luthera churches of the world had been co ducted as each of the churches considere proper, without much thought of c operation. The most striking evidence gradual growth of Lutheran uni throughout the world is the progress a unified program of foreign missions.

"All Lutheran Churches and missio ary societies must learn to think a speak of the Lutheran missionary task over the world as their own, instead limiting their thoughts, love, and pray to their own field." This was the sta ment agreed to last month at the L theran World Federation's Commissi on World Missions.

The commission, organized in 194

t in Breklum, Germany. American resentative was Dr. Fredrik A. Schiotz the National Lutheran Council. From ia had come President Joel Lakra of Gossner Lutheran Church, and from donesia the Rev. P. T. Sarumpaet of the tak Church. There were 20 repretatives of German, Swedish, Norwen, and Danish mission groups.

"The ever-changing world situation kes it imperative that the missionary ces of the Lutheran churches be made ch more mobile than they have been," d the mission leaders. They must be dy to move around "on short notice adequate strength wherever the chalge and need is greatest."

Mission executives were thinking of ina, where most missionaries have been ced to leave, and of New Guinea, pan, and Ethiopia, where prospects for ssion work are especially good now.

From Lutheran World Action funds in 50 had gone $637,000 to support Gerian and Scandinavian foreign missions nich cannot yet be fully financed from eir home bases. Germans have recently en given government approval to rern to foreign fields as missionaries. They ill return to Tanganyika in East Africa soon as they get permits from the itish government which controls that rritory.

World Council president quits

One of the six presidents of the World ouncil of Churches had been Dr. T. C. hao, prominent Chinese churchman. his month a Peiping newspaper anounced that Dr. Chao had resigned.

The reason was that at a World Council ntral committee meeting last summer, orth Korea was condemned as an aggressor. "Prof. Chao came to the conlusion that the World Council of hurches was being used as a tool of American imperialism for the perpetration of its policy of world aggression," the news report stated. "He felt that, as a loyal citizen of the People's Republic, he could no longer be identified with the organization."

Korean Protestants agree

It will be all right for the United Nations to reach to a cease-fire agreement with the Communists, Korean Protestants said this month. They want Korea neutralized under a UN guarantee, and substantial help given in reconstructing their devastated land.

But Roman Catholics did not approve of the cease-fire proposal. Their newspaper, *Kyung Hyang,* said there could be no peace until UN forces reach the Yalu river and unify the country under the South Korean government. "Unless this is done," the paper said, "the cease-fire would mean only surrender."

And so forth

Electric lights on Roman Catholic altars are improper, and must be replaced by candle light, the Vatican newspaper, *Osservatore Romano,* said this month. In some places electricity has been permitted, but only for partial or temporary illumination, it was explained.

When Lutherans in England inquired at the British Broadcasting Company on the possibility of a Lutheran religious radio program, the reply was as follows:

"It is the policy of the B.B.C. to broadcast only the service of those churches which are in the mainstream of the Christian tradition."

New bishop of the Agder diocese of the Church of Norway is the Rev. Johannes Smidt, pastor in Ullern, Oslo. He succeeds Bishop Johannes Smemo who is now bishop of Oslo.

World News Notes

Toward Korean truce

Like skaters edging their way across thin ice, military leaders crept along in their conversations at Kaesong. Spokesmen for both UN and Communist forces have shown eagerness to keep going in the direction of a truce in Korea.

In January United States representatives had endorsed a UN proposal to make peace by establishing a neutral zone along the 38th parallel. But in July they were asking for more—probably for bargaining purposes. Spokesmen for General Matthew Ridgway said the line should be pushed up north about 20 miles, where the fighting zone now is.

Communist ardor to keep on with the peace conversations was shown when North Koreans and Chinese backtracked on their refusal to let 20 newsmen come from South Korea to cover the conference. It was a small matter, everyone knew. "To stop a peace conference over such petulant trivialities" didn't make sense, said Chicago *Tribune* correspondent Hal Foust. But New York *Herald Tribune* correspondent Bert Andrews thought "it is time we stopped acting as if we were at a surrender meeting."

Peace in Japan

There might be one peace treaty of which no American need be ashamed. The pact ending the war with Japan to be signed in San Francisco in September, is to be "a treaty of reconciliation," not of vengeance. By this time the inflamation of wartime hatreds has disappeared. Mr. John Foster Dulles has had a free hand to draft the treaty according to principles of Christian statesmanship.

No heavy burden of punishment will be laid on Japan, according to the text of the proposed treaty which was ma public on July 12. Although prewar co quests of Japan are taken from her, r permanent restrictions are placed on Jap nese independence.

Instead of trying to solve the proble of how to prevent Japanese rearmamer the United States has proposed a Pacif security alliance against aggression, wi guarantees to Australia and New Zealar to come to their defense in any futu emergency. "This is a new and moder approach" to treaty making, "inspired b the principles of the United Nations," e plained Mr. Dulles.

New newspaper idea

In nine U.S. cities where a single pub lisher produces all local newspaper competition will appear within the ne few months, promises the Internationa Typographical Union. Such cities a Meriden, Connecticut . . . Allentow Pennsylvania . . . Charleston, West Vi ginia, will have ITU tabloids.

News will be furnished by the union wire service operated from Washingto The papers will be calculated to pay thei way on a circulation of 8,000 to 10,00

Purpose of the venture is "to provid competition in communities where news paper monopolies exist," but also (an perhaps chiefly) to try to backfire agains use of teletypesetter machines which ca put newspaper linotypists out of work From a central office the teletypesette can control composing machines all ove the country.

Russians keep East Europe in line

News writers, with columns to fill eve on days when there isn't much news, ca always turn out "guess stories" about ho

Russians are getting along with their puppet states in East Europe. Reporters not to be frustrated by the fact that we don't have any information which is not generally available to the public. "Guess stories" these days run along either of two directions. They show that (1) the Russians are having extreme difficulty in keeping the puppet states under control, and have to depend on strong-arm strategy to hold them in line. Or (2) the Russians are preparing for an attack on Yugoslavia, and are readying their satellite states to help them.

The attack on Yugoslavia had been predicted for April, but didn't come through on schedule. The present timetable calls for the big assault sometime in September, after badly needed grain crops are harvested.

Both estimates which newsmen make of the East European situation may be correct. Nobody writing for the English-language press can be sure.

Two important reports which might support either theory had come this month. Petru Groza, Communist premier of Romania, had been stripped of all authority, it was reported from London. A special committee appointed by the Rumanian Politburo (which gets orders direct from the Soviet embassy in Bucharest), is said to be governing the country. And in Bulgaria the premier, Vulko Chervenkov, had been pushed aside. The real Communist boss of the country, Georgi Chankov, had openly taken control of his nation's affairs.

Movies for the multitude

There is no scarcity of motion picture theaters throughout the world, the U.S. Department of Commerce reported this month. Total had increased from 91,609 in 1949 to 99,617 in 1951.

In Australia and New Zealand the movie theaters have one seat for every seven persons. U.S. average is one seat for 10, England one seat for 12, Italy one for 13, France one for 17. Throughout the world the movie theaters provide a total of 54,107,150 seats—one for every 44 people.

Seventy-four per cent of all feature films shown in the world's theaters are made in the U.S.A.

Japan had been blessed by the biggest increase in new theaters in the last two years.

Youngdahl to Washington

Lutherans, third largest Protestant group in the United States, had always been below average in the number of citizens they had contributed to high public offices in the nation. For instance, Pennsylvania, where Lutherans are the largest Protestant group, hasn't sent a Lutheran senator to Washington in a generation.

A majority of Lutherans elected to the U.S. Congress are extreme conservatives, not distinguished for important leadership in anything.

One man whom Lutherans had been proud to acknowledge had been Governor Luther Youngdahl of Minnesota. A sincere churchman (and a brother of an outstanding Lutheran pastor), the Republican governor had upheld a high standard of public morality and had battled valiantly for righteousness.

He would not run again for the Minnesota governorship, it became known this month. Instead he would accept appointment as a U.S. District Court judge in the District of Columbia. Newsmen said his appointment would deprive Harold E. Stassen, former Minnesota governor, of his most valuable ally in the Midwest in lining up votes in the 1952 presidential nominating convention.

As NEGOTIATIONS get underway in Kaesong, the atmosphere in Washington is a curious mixture of hope and cynicism. Publicly optimistic but privately skeptical, many officials are waiting for Soviet words to be countersigned by deeds.

The hope is that the communists really want to stop fighting. Failure of their spring offensive may have convinced the Reds that further action would lead to increasing reverses, and persuaded them to halt the hostilities while they still could do so without losing face.

The skepticism arises from a deep distrust of communist good faith, and from the ominous signs in other parts of Asia: the heightening tension in Iran, the build-up of Chinese military strength near the border of Indo-China. Peace in Korea, if it is achieved, might be the prelude to hostilities elsewhere.

Showdown

The negotiators went into the conference hoping to achieve one goal: an armistice to end the fighting in Korea. To arrange for this on terms satisfactory to the allied powers was their only function. They were determined to limit the discussion to this one objective.

Once the fighting is stopped, the long, difficult process of political negotiation will begin. This will be the real showdown, as the East and West come to grips with basic problems that divide them. The items that will hit the headlines will be the unification or division of Korea, admission of Red China to the UN, the future of Formosa. Under the surface, democracy and communism will be making a competitive bid for the mind and heart of Asia.

For the first time, the U.S. is seeki peace without a clear-cut victory. Co munists will make the most of this n relationship. As its implications sink this will sting our national pride. T weeks ahead will call for the fullest ex cise of emotional poise and self-restrai

Balance sheet

The real results of the struggle in Kor will emerge in the form of concessio which are an inevitable phase of genui negotiation. These will determine wh the parties to the struggle lost and gain

At first glance, Russia seems to ha come out ahead of everyone else. Wi no troops officially involved, she had casualty lists. Russia will pose as the i itiator of peace, and will make full use the propaganda possibilities of the pea negotiations.

On the other hand, the first effort armed conquest by Soviet satellites h failed. The Chinese hordes were halt and were forced to retreat. The U.S. a the UN have demonstrated at heavy c that they are determined to oppose gression. The failure of Russia to en the conflict may weaken her hold future satellite aggressors.

The real losers, of course, are the K reans themselves. With their cit smashed and their industries demolish they look forward to a bleak and bit future. A foreign war fought on th soil has blighted their homeland broken their spirit. Whatever else is d at the council table, prompt and effect measures should be agreed on for re and rehabilitation on both sides of 38th parallel.

—ROBERT E. VAN DEUSE

mily Crisis Challenges the Church

GORDON C. LUND

School on Marriage and Family Life learns of current problems and hears that solution lies in revitalized Christian approach

AMILIES ARE FACING NEW problems l situations today which threaten dis- er. The church must be prepared to vide help in every crisis, 76 delegates the School on Marriage and Family e sponsored by the Board of Social ssions at Wittenberg College, Spring- d, Ohio, in mid-June were told.

A gloomy picture of the social and ral level of American family life, with divorce rate increasing 10 times as t as the marriage rate, was painted by turers. A revitalized Christianity was ed as the only effective means of com- ing current trends.

Stressing the inter-relation of church l family, Dr. Charles P. Cressman of Wittenberg faculty summarized the sions by urging delegates to take with m to their home congregations "the ong conviction that church and family st undergird each other in the face of ularism, impersonalism, urbanism and er sociological dangers."

THE DELEGATES REPRESENTED 21 syn- s of the ULCA. Some of the evening ture sessions were attended by audi- ces of 400.

The Rev. Harold C. Letts, secretary for cial action, was director of the school. ecutive Secretary Dr. C. Franklin Koch s the discussion leader. Six prominent ciologists and authorities on family lations comprised the faculty.

Morning sessions each day studied Christian Teaching on Marriage and the mily" under the guidance of Dr. T. A. Kantonen of Hamma Divinity School and trends of "Family Life Under Social Change" led by Dr. Morris Greth of Muhlenberg College. Afternoon sessions were devoted to conference groups and the presentation of visual aids, while each evening a prominent guest lecturer was heard.

AT LEAST 20 PER CENT of all marriages now end in divorce, Dr. Greth pointed out. Adding that "divorce rates do not even tell the whole story" he stated that in five New York counties annulments exceed divorces and that according to the 1940 census there were 3,500,000 married persons living separately. Today's birth rate is half of what it was 100 years ago, the sociologist reported, while illegitimacy and abortion have increased to an alarming degree.

Analyzing the causes of American social and moral degeneration, Dr. Greth laid primary blame upon secularism "which is blind to the spiritual side of man and to the values which Christian people associate with God, truth, righteousness and worship" and upon extreme urbanization.

Families are still performing their function in rural areas, Dr. Greth said. "But in contrast it is a far cry to life in East Harlem, New York, where 350,000 people are crowded into one square mile. There, the family as an institution has long ceased to exist. With an average of seven persons living in each room, there is neither the space nor the atmosphere to

make family living possible."

Religion is a factor in declining birth rates, according to statistics presented by Dr. Greth. Studies in Wisconsin revealed that each 100 Catholic marriages averaged 270 births, 100 Protestant marriages averaged 219, and 100 mixed marriages averaged only 206.

SCORING THOSE WHO CLAIM that the family should be subordinate to church, state or party, the sociologist contended that "the family is a divine institution, rooted in creation itself. It is the foundation of whatever level of civilization the human race has been able to achieve."

"The church has a stake in the Christian family because the two are so closely related that they rise and fall together. The family is the main support of the church. Without the family, the church can do little to make Christian morality effective in community affairs. The family is the setting in which the faith of the church finds expression."

The spirit of secularism and its standards of material success have permeated not only business life, but public school education, sports, recreation, and even the church itself, Dr. Greth added. "The question of right and wrong is no longer an issue. The law of expediency has replaced the law of morality in many secular areas. This is the challenge of the secular world which the church must meet. Christianity will have to translate its faith into a practical ethic adequate to meet the complex relationships which dominate modern community life."

Education for marriage and family should place its emphasis on the higher Christian relationships which these make possible, Dr. Greth concluded. Emotion may be a starting point, but falling in love has consequences that can only be directed by a higher purpose.

LEADERS CONFER
Pastor Letts and Dr. Greth

BIBLICAL TEACHING ON MARRIAGE pr
duces a dilemma, Dr. Kantonen state
According to the revelation of the abs
lute will of God, marriage is indissolubl
But man, being by nature sinful, has t
choice only of various degrees of evil–
not the choice between absolute right an
absolute wrong.

"Jesus clearly taught that marriag
cannot be dissolved," the theologia
stated. "To Him there are no exception
Divorce under any circumstances is nev
right."

"A bill of divorcement" does not en
a marriage, according to Christ's teac
ing, Dr. Kantonen stated. It only allow
separation. Remarriage of a divorce
person is therefore adulterous and polyg
mous in the eyes of God.

Since men are sinners "who cannot
any action perfectly comply with God
holy will," he continued, "the church ca
not legislate for society or live accordi
to legalistic regulations."

Rather, it must "study each case in
spirit of devoted love and fervent pray
and choose the lesser of two evils. F
Christ's absolute demands are unde

ndable only in the light of His Gospel. e church's goal must always be the vation of sinners, not their condemna- n."

proclaiming God primarily as her, the speaker said, "Jesus made characteristics of God's fatherhood umbent on human parents. A deep se of responsibility, enduring faith and oe, above all forgiving love, are the y essence of God's fatherhood to His ldren."

CHRIST'S TEACHING on marriage as ted in God's creation itself is the basis all His teaching on related subjects, Kantonen explained. The place of men, parenthood, children and family all stem from this teaching.

"The wives and mothers of Christen- m have a special right to cry 'Hosan- to Jesus" the eminent theologian d the delegates. "Wherever His Gospel s gone, woman has been raised out of gradation and subjection."

God's primary purpose in marriage is kind of unity which comes from the mplete merger of personalities. Birth control—"so long as it is motivated by true concern for the welfare, both spiritual and physical, of both children and parents"—is thus in accord with Christ's teaching, Dr. Kantonen continued. "Christ did not see reproduction as the only purpose of marriage. Actually He made it secondary to unity of man and woman as husband and wife."

"THE UNREST, THE UNCERTAINTY, the searching for answers which is typical of mid-century America is the most dangerous threat to marriage and the family, but it is also our greatest challenge and our greatest opportunity," Dr. Evelyn Millis Duvall told an audience of 400 at the first evening session. The mother of two grown daughters, Dr. Duvall is executive secretary of the National Council on Family Relationships.

Periods of crisis speed up changes and trends, rather than start new trends of their own, Dr. Duvall contended. "More people are marrying at younger ages and to more different kinds of other people than ever before in history. Marriage in the teens is the riskiest of all marriage,

DISCUSSING THE SESSIONS
Dr. Duvall, Dr. Koch, and Mrs. Edwin Bracher of Seattle

but it is a part of our era. Mixed marriages—mixed in religion, geographical background, economic and social heritage—are becoming as much the rule as the exception. Our challenge is to provide the guidance to enable today's children to do better with the world than we have done."

DR. LUTHER E. WOODWARD, CHAIRMAN of the National Lutheran Welfare Conference, emphasized that family living must strike a balance between pleasure and discipline. "There must be positive satisfactions for every member of the family group, but the satisfaction concept must be balanced by self-discipline, which is essentially a matter of learning.

Romance is not enough to sustain a marriage, he continued. Prayer and real love are necessary and priceless ingre ents of family living and mental health

SOCIAL CODES IN SCHOOLS AND colleg are more powerful than acts of Congr in determining the conduct of you said Dr. Warren Bowman, president Bridgewater College, in discussing t relation of family living to commun life. "A family is vitally affected by t spiritual tone of the community, but the same time Christian families reve the effect and lift the community leve

"We are in a moral slump today b cause of the decline of the authority the church" the educator claimed. " no nation in history has the moral life lo outlasted the religious life—nor has t nation long outlasted the moral life."

WHAT WE LEARN from experience depends on the kind of philosophy we bring to experience. It is therefore useless to appeal to experience before we have settled, as well as we can, the philosophical question.
—C. S. LEWIS in *Miracles* (Harper's)

PASTORS SHOULD NOT BE BEGGARS

By ZEB B. TREXLER

A layman ponders the low salaries of many pastors a suggests that churches take steps to remedy conditio

WHILE I WAS at Camp Wa-Shun-Ga, Kansas, last year, a young man said to me, "Why aren't you a minister?"

Many have asked that same question. My candid answer is that "neither my father, nor my mother, nor my pastor ever suggested the Christian ministry me." Yet I had wonderful parents a fine pastors.

I have seen parents frown when it w suggested that a fine son or daughter encouraged to think of full-time Chr tian service. A pastor in Virginia testifi that when he told his parents he was

Mr. Trexler is an associate secretary of the ULC Department of Stewardship.

prepare for the Gospel ministry, said, "All right, son. But understand re on your own from now on." but he added, "Thank God I'm in the istry." Another pastor in Nebraska almost the same thing. Why?

acing the stern realities of life frankly, elieve that one of the greatest deter- s to recruiting for the ministry is the salary paid so many of our pastors.

A HEART-RENDING EXPERIENCE really ned my eyes a few years ago. A fine ng pastor, a minister's son, came into othing store and asked for swatches loth-samples with which to patch his ts. The knees and seat were out. He in rags. This wasn't in depression rs, either.

Here was a young man who needed niture, food, clothing, books and many er things, receiving a salary of $900 a r. Its counterpart now would be about 000, a figure not far from that cur- tly prevalent in some areas.

As I go about the church, I find many tors who say that they need help from ents and in-laws to make ends meet. d then we wonder why more men don't er the ministry!

Certainly no pastor expects to receive ig salary. He has been called to preach precious Gospel. But isn't the laborer rthy of his hire? It is he who stands us through thick and thin. It is he who aks to us the bread of life, who sym- hizes with us in sickness and health, o ministers to us in sunshine and rain, o responds to our every call, physical and spiritual. Yet many of these, our servants, and their families, are terribly in need of our financial assistance.

I have known what it means to be in financial straits, with its worry and embarrassment. It takes the pep, vim and vigor out of a man. It imperils his morale and destroys his initiative. Conversely, an adequate financial status energizes and strengthens him for his tasks. No minister can do his best under financial stress.

This is one situation which laymen can remedy. We can help, if we will.

NO CHURCH HAS A FINER ministry than ours. Our standards of training are high. We require four years of college and three years in the seminary. This is the equivalent of the time spent in acquiring a degree of doctor of philosophy, or doctor of medicine. And many of our pastors spend still another year in obtaining their master's degree. Yet many of them are in the $2,000-$3,000 salary category.

I know a young man who has just finished work for his doctorate in science. He has taken a place with a nationally known organization at $5,800 per year. When I look about and see laymen on every hand with no college training, often no high school training, receiving far greater compensation than many pastors, I wonder why there should be such a premium upon secular activity.

It seems to me that our Christian consciences should rebel against this apparent inequity and injustice. I pray that laymen may have the courage and the will to do something about it.

TO PRAY in Jesus' name means that we are willing to let the Lord render the decision as to what is good for us.

—From *Mercies Manifold* by JOHN W. BEHNKEN (Concordia)

HONESTY IN AMERICA

By REINHOLD NIEBUHR

Nation's moral problems must be solved by our religious vitality, not by law

SENATOR J. WILLIAM FULBRIGHT RECENTLY proposed the appointment of a national commission on public morals. His proposal was prompted by the various scandals which have shocked the public conscience, including the remarkable degree of cynicism with which high school students reacted to the basketball scandals in their schools.

Most observers are agreed that such a commission could not write a new moral code; for what is required is simply old-fashioned honesty in public office.

Perhaps one should not say "old-fashioned." The standard of honesty is old, as old as the Ten Commandments. Actually in terms of American history our present standards are probably higher than those of old. At any rate there were fewer scandals connected with the two great world wars than with the Civil and the Spanish-American war. But meanwhile our society is becoming more and more complex and the power of government is constantly growing. We therefore need constantly higher standards of honesty, which is to say we need men who will be rigorous in preferring the public good to their own advantage.

ONE INTERESTING ASPECT OF THIS problem of honesty in public affairs is that our modern commercial-industrial societies have a kind of contradiction at the heart of their moral life.

On the one hand the vast credit relations of modern business and government were made possible by higher standards of honesty and honor than obtained in the old feudal world. Max Weber has shown that the Reformation established standards of honesty and diligence without which the complexities of modern society would break down into confusion.

But on the other hand this same civilization has created an extravagant individualism according to which each man must seek his own, or at least does seek his own. It is this second creed of commercial society which has created so much complacency and cynicism in regard to the pursuit of individual advantage. The high school students, for instance, who sympathized with their indicted basketball heroes, felt that the boys had merely been caught in doing what everyone is trying to do.

IT IS TRUE OF COURSE THAT business enterprise does rest upon vast mutualities which are maintained, not so much by the idea of justice and reciprocity but by a balance of self-interest. But there are limits to this balance.

If there is not in a nation a genuine concern for the wider good beyond self-seeking, the balance of self-seeking breaks down into the war of all against all. A nation loses its moral substance and laws can save it. For laws do not create but merely formulate what the conscience of a people contains. Our nation thus faces a moral problem which cannot be solved by law but only by the religious vitality of our national life.

PONSORS HAVE RESPONSIBILITY

JOSEPH B. MOHR

Parents are the best people to make the promises required in the baptism of children. Being a sponsor is serious business

"DADDY, WHEN I was baptized, who e my godparents?"

"You mean sponsors, don't you?"

"Is that what we call them? Lucille s them godparents."

"Well, she's Catholic, and that's the they usually speak of sponsors."

"Anyway, who were my sponsors?"

"We—your mother and I—thought we ld do the job as well as anybody else."

"But Lucille said there should be god- ents who will take over if the parents "

"Oh, don't worry about that. Instances both parents dying are so rare that it t very important to make much fuss ut sponsors on that score. If parents die, some relatives will naturally take r even though they made no promises baptism. They wouldn't be so cruel as eave a child helpless. That just doesn't ppen among Christians, does it? Ask ille, what if the godparents die before parents?"

"BUT DOESN'T OUR CHURCH teach any- ng about sponsors? Lucille says her rch has rules. What do some of your ks say?"

"I've looked into this matter quite a bit I can find little. In fact, nothing is said ut sponsors in most of these volumes. seems that the practice of sponsors se in connection with adult baptism, with infant baptism, as most persons ppose. In the early church, when pagans came for baptism, a sponsor known to the bishop was required to vouch for them and undertake their supervision.

"IN THIS LITTLE book of instructions for new chruch members it says, 'The ancient custom of having other sponsors (that is, other than parents) should be maintained.' Yet if we were to follow the most ancient customs, we should require sponsors for adults in their baptism and also observe an early practice of having the parents sponsor their infants.

"For there is reason to believe that in the fifth century it was not considered inappropriate for parents to be sponsors, and Augustine, in one passage, speaks of it as a matter of course. The *Encyclopedia Britannica* says, 'The ancient allowable practice of parents becoming sponsors for their own children, though gradually becoming obsolete, seems to have lingered until the ninth century, when it was at last formally prohibited by the council of Mainz (813)."

"Why?"

"That is what I'd like to know."

"But I don't understand—"

"No need to worry about some of these varying customs. The essentials of baptism are explained by Jacobs in his *Summary of the Christian Faith:* 'Only the words of institution and the application of the water in the name of the Father and of the Son and of the Holy Ghost. All else is only preparatory and supplementary to what is properly speaking the baptism, and has the authority only of church

Rev. Mr. Mohr is pastor of St. Paul's Church, Brooklyn, and editor of "Lutheran Men."

PARENTS ARE THE BEST SPONSORS

rites, which, while they are not to be arbitrarily changed, are not to be used except as they promote edification.' "

"What do our church rites say?"

"In the rubrics of the *Common Service Book* it merely says that the sponsors must be members of the church; also the names 'of the parents, or the sponsors' must be entered in the church book."

"BUT DOESN'T that show that the sponsors are not the parents?"

"Not necessarily. The child to be baptized might be an orphan, in which case the sponsors certainly couldn't be the parents, or the parents might not be Christians, and so couldn't even be 'natural' sponsors. So the names of parents and sponsors might quite often be different

"I'm getting confused."

"Well, just remember this: in the ear church infant baptism was not necessari required, but there was a formula f adult baptism. When infants were ba tized, this same formula was used, b adults were required to answer the que tions. And it seems to me that paren are the logical ones to answer those que tions because they make direct promis to rear the child in the Christian faith— job another person cannot do adequate if he lives in another household, oft many miles away.

"The words at the conclusion of t baptismal service imply that the sponso are charged to 'diligently and faithful

n him the Ten Commandments, the ed, and the Lord's Prayer,' and so on. onder exactly how many sponsors, r than parents, do that! You see, the ice is designed for those who will ually rear the child. It is unlikely that nsors who live in another town will ng him to the services of God's house . provide for his instruction in the istian faith.' And they surely have no ntion, except if both parents should . of fulfilling the promise of this ques- : 'Do you promise to instruct him in Word of God and to bring him up in nurture and admonition of the d?' "

I SEE THAT IT IS important to be sure can do what you solemnly promise, else insist that the wording in the bap- nal service be changed for those who not keep the promise."

"Yes, the service is obviously designed the parents as sponsors. If there must other sponsors, let them be considered sponsors, or something like that. But emphasis should surely be upon par- s as sponsors. They should be im- ssed that it is they, chiefly, who are arged with the duty of rearing the child. metimes they lose this sense of duty if ner sponsors make the promises."

"But suppose the parents don't do their ty? Then the other sponsors can re- nd them of their job."

"Yes. But why should it be necessary r adults to watch over adults in the omises they made in church. If this is cessary, then we should also have spon- rs for those who get confirmed, lest they rget their promises—which too many —and in the marriage ceremony, too. There is no reason to assume that other sponsors will be more responsible than parents. We shouldn't encourage anybody to find a loophole in his Christian responsibilities.

"The fact that there are sponsors at all indicates the seriousness with which the church views the matter of rearing a child. The parents should know that it is their duty, and chiefly their duty, alone, to do their task, and not be given occasion to say: 'He was baptized, so I don't have to worry any more. I didn't make the promise to bring him to church.' "

"DON'T YOU THINK there should be other sponsors at all?"

"Sponsorship is good if it is sponsorship in fact, and not in name only, for the sake of receiving an honor. I'd go so far as to say that the entire congregation has a responsibility toward every child in his baptism—as a sort of sponsor for the child. For the infant becomes a member of a vast fellowship.

"Baptism is not a private matter. It involves a new relationship to God and the Christian community. The whole fellowship of faith receives the baptized child into its midst.

"And it is the prayer of the church that the Holy Spirit, working through the Christian community, will beget a lively faith in the child. The close relationship of responsible Christians with the child will bring him into a new relationship with God, which brings to the child the promise of the forgiveness of sins, of deliverance from evil, and of eternal life.

"The Word of God, the promises of God, the Christian fellowship of faith in God—these are important in baptism."

AS IN THE instance of St. Paul, God uses our afflictions and our adversities to refine our lives.

—From *Mercies Manifold* by JOHN W. BEHNKEN (Concordia)

THE CASE OF THE GREEN ROCKING CHAI

By MARGARET DEARLOVE MANN

The mysterious disappearance of an old porch rocker almost caused an angry dispute between two friends and neighbors

As I WAS COMING IN FROM the garden with my arms full of blue delphiniums, I just happened to glance over to Betty's back porch. Someone, probably her little girl, had left the door to the screen porch wide open. And right inside, in plain view, I saw the chair—a chair that looked strangely like the old green rocker that I had put out in the barn last fall. To be sure, this chair was yellow instead of green, but I happened to know that Betty and Dick had just painted their porch furniture yellow.

I was sure of another thing: that chair was not on the porch last Monday when we sat there to plan the Mothers' Club luncheon. Somehow, I knew I must have a closer look at that rocker. I laid the delphiniums on the wooden bench under the maple tree and chose three of the prettiest spikes. Betty loved flowers. By taking some to her, I could examine the chair at close range.

I crossed the lawn, went up on her porch and knocked loudly at the back door. While I waited for Betty to answer, I gazed with the eyes of a detective at that chair. The longer I looked, the more sure I was that it was mine.

I knocked three times with no answer. She certainly wasn't home. I looked again at the rocker. If I turned it over I might see underneath more evidence that it was mine. But whoever had painted it had been very careful to leave no trace of its previous color. Before I became too upset, I must find out one thing more. I righted the chair and marched out to the barn where we both stored our spa things to look for my chair. It was n there

I WENT BACK TO MY KITCHEN bristli with anger. The idea that Betty ar Dick would deliberately take my rock from our side in the barn, paint it ar keep it for their own made me furiou Four times that afternoon I took the de phiniums over to Betty's and four tim I had to take them back home, all t more angry that she was gone just wh I most wanted to see her. Between tri I planned and replanned what I wou say. She might get angry, but it cou not be avoided. It was my chair, the or Aunt Minnie had given me, and I wante it back.

That evening, after the children we asleep in bed, I told Jim the whole stor

"Late as it is, I'm going over the again when she gets home," I finishe angrily.

Jim listened and folded the paper u very neatly before he answered. Then h said, "Don't you think it would be bett if you waited until morning before yo go over again? When people are angr or upset they often say things they reall don't mean. After all, you and Betty a good friends."

"That is what I thought, too, once," retorted. "But friends don't take oth people's things for their own." But I d not go over until morning.

THE NEXT DAY I WAS GLAD that I ha waited. Jim was right, of course, as

en was. Betty and I were good
s and good neighbors. We had
things in common. We both be-
to the Mothers' Club. We both
to the same church and sent our
dren to Sunday school together. We
rowed each other's patterns and hung
h other's dresses when we sewed. We
k turns minding the children.

By the time the dishes were done and
children off to school I knew what I
uld do. I picked up the delphiniums
the last time and prayerfully crossed
back yard.

Betty greeted me at the door and took
flowers eagerly. "Oh, Helen," she
d, "It was so sweet of you to think of
king some for me."

She held the spikes out and admired
m. "I never saw prettier flowers than
ones you grow," she complimented.
aid something appropriate in reply, and
n casually glanced around her newly
nted porch.

"How pretty and cheerful your porch
ks," I said, trying to keep bitterness
t of my heart." Paint does such won-
rs with furniture. Take that rocking
air, for instance. Doesn't it look most
ractive with that pretty cretonne cush-
n and all?"

I gazed hard at the chair as I said it.
t Betty picked up a pot of red begonias
d asked me if I knew what made their
ves turn yellow.

I went back home feeling discouraged.
tty had deliberately changed the sub-
t. I must think of another way to let
r know about the chair.

By Saturday morning I thought I had
other good plan. I hurried through my
turday baking, then went down to
a vey's store and bought some sky blue
int. Back home, I began to paint our
rch furniture. As I worked I kept a
close watch on the barn door. It was Saturday and Dick was home. Sooner or later I knew he would go out to the barn for something.

Just as I finished painting the last chair, I was rewarded by seeing Dick start for the barn. He went inside and closed the door after him. It was a perfect way for me to pretend that I did not know he was there. I hurriedly opened the barn door wide with a big flourish, pretending to be surprised to see him.

"Oh, you are out here," I said, noting that he was preparing to oil his lawnmower.

"I'm painting our porch furniture today," I went on. "Yours looks so nice that I decided to do ours over too. While I am at it, I might as well paint my green rocker."

As I finished speaking I began to rummage about on our side of the barn. "Now where in the world could I have put that chair?" I said good and loud. "It just isn't here. I wonder if the children could have taken it?"

I looked up but Dick had gone out of the barn.

I went back to our porch and began to clean up the painting mess. This plan had ended in failure, too. Dick had done just what Betty had—calmly ignored my pointed remarks. How either of them could do it was more than I could know. Well, I was sure of one thing. I wanted Betty's and Dick's friendship more than I wanted my rocker back. They could keep the chair. But I did feel terrible about the whole thing.

When the mess was all cleaned up I hammered the cover on the paint can and took it down the cellar to put on the shelf with our other odds and ends of paint. As I stood there by the old cupboard in the corner, I could not bring

myself to believe what I saw. For there in the corner right where I had put it myself last fall sat my green rocking chair. How could I possibly have forgotten all about it? And how could I have ever so wrongly misjudged Betty and Dick?

It was awful, standing there, feeling glad that I was mistaken after all, and yet filled with the deepest remorse that I had not had more faith. I also began to wonder just how much of my attitude in the whole affair had been noticed by the children. I had been careful not to say a word about it in front of them, but children do not always need spoken words to sense what adults think about.

Tears filled my eyes as I stood there wondering what to do next. I couldn't go over to Betty and Dick and say, "I am sorry that I made such a dreadful mistake as to think you took my rocker. Plea forgive me." But I had to do *somethir*

As I thought about it, I dragged t rocker up the cellar steps and into t kitchen. I cleaned it up a bit. It was ni having it close by again. Minnie had be my favorite aunt. I liked this chair, b I really didn't need it with three new painted rockers on the porch and othe scattered through the house.

Suddenly I knew what I could d Betty and Dick had only one rocker their porch. A pair of them, just alik would be very nice. Much as I priz my rocking chair, it would be a sma sacrifice compared to what I had ju learned,—that things can appear one wa and yet be very different. With a hea light and happy again, I carried my rock across the lawn and knocked at Betty back door.

Preach Your Own Sermon

As the granddaughter of a minister whose sermons I found, as a young girl, rather dry and tedious, I once ventured with thoughtless candor to tell him so.

Grandfather's gentle reply was this. "The purpose of a sermon is to lead the listeners to worship the Lord and draw nearer to him. Inattention to my effort is not a transgression. It is the living breath of your own worship that renews the Spirit. So when you find your attention slipping, begin to say to yourself the Lord's Prayer, the Beatitudes, the Apostles' Creed, the Ten Commandments, the Twenty-third Psalm, and the Golden Rule. You have preached your own sermon and by the time you have gone over this list, the dry and tedious speaker will have finished his."

—Helen A. Stanley

The minister and laymen of every church will do well to remember that Jesus chose 12 laymen as his disciples. He called them from their tasks in the workaday world that they might proclaim and create with him the kingdom of God on earth. He displayed the highest strategy in training and commissioning laymen as leaders in the church.

—Weldon Crossland in *A Planned Program for the Church Year*

WE MAKE
FAMILY

TS OF PIES

I HAD FINISHED WASHING the paints in
t bedroom—Dan's and mine—and had
ted on the windows when I heard
ie call.
The sandbox is all the way around back
he house near the garage. I probably
ldn't have heard her if I hadn't been
nding on the step ladder with my head
ctically out the window.
"Mommy," she called, "come here a
nute."
There was no particular distress in her
ce and the thought of getting down
m the ladder, going down the stairs
the living room, then trailing all the
y through the living room, the dining
m, the kitchen, and the back shed,
y to have her ask what makes butter-
s yellow or something else just as
answerable, certainly didn't appeal to
. I tried to make myself think I hadn't
ard her.
Then the voice came again—a regular
iek this time.
"Mommy! Mommy! Come quick!

MY HEART GAVE A SUDDEN lurch of
r and I was down off that ladder in
thing flat. At the same time that my
nd was telling me to keep calm, that
e was perfectly safe in our fenced-in
ck yard, that nothing could happen to
r and a dozen other reassuring things,
y feet were flying to the rescue.
I raced out the back door and down
e four steep steps to the lawn, the screen
nging behind me. I pulled myself
wn to a walk, however, before I
ached the sandbox.
"Look, Mommy," Susie smiled delight-

THE MELTONS—a typical family such as you might find in any of our congregations—will be in "The Lutheran" every week. Mr. Melton is a mail carrier. Mrs. Melton has her hands full in keeping up with their three children—Susie (age three), Peter (six), and Karen (nine). The Meltons are keenly interested in their church, and spend a lot of their time in church work.

edly, now that her screams had accomplished their mission. "I made pies—lots of pies!"

"Susie Melton!" I exclaimed, indignation blazing up where fear had been. "It wasn't nice to call like that and scare me out of my wits! Why couldn't you wait for me to come out to show me your pies?"

"Why, the pies were done," she explained.

And, cross as I was, I couldn't help laughing. I suppose I do act just the same way when something in the oven is done. It takes a little imitator to show you how you really behave.

AFTER ADMIRING THE SAND-FILLED pie plates enough to satisfy the most conceited of cooks, I tried to get Susie to see my point of view. I know you're not supposed to reason with them at that age, but I did try to tell her a few facts.

"In a few more weeks, Susie and Mommy are going to go with Karen and Peter to Vacation Church School. We'll sing and have stories and play and make things all morning. If I want to go with you, I must get our house nice and clean and our clothes ironed and keep ahead

of my work so we won't have a dirty house and no clean clothes to wear to Vacation Church School some morning."

"My pies are all done. I'll help." And Susie began brushing sand off her chubby knees.

"You can help get dinner," I agreed, looking for a way to wiggle out of the difficulty. "But washing windows is my job. You know how it is, each fellow in the family has his own work. Some things we can help with and some we can't. Daddy works very hard but I can't go along and help him, can I?"

I laughed merrily, but Susie didn't see the joke. She looked at me out of two serious eyes and asked the question I've almost come to hate, "Why?"

"No reason. I just can't. It simply isn't done that way. I can't go along and help, but I can make the house look nice to come home to. I can cook a good dinner to make Daddy happy when he's tired. And I can wash Susie's face, so he knows it's his own little girl waiting for him."

THIS TIME HER LAUGHTER bubbled. Pretending not to recognize her with a dirty face is a family game. Six-year-old Peter sometimes refuses to have his washed, insisting he really is someone else. He can certainly be stubborn when he wants to.

The last time we ran into that stubborn streak of Pete's was when he point blank refused to open his mouth at the children's Easter service. Carol Schmidt, his Sunday school teacher, wanted him to tell the Easter story because he knew it so well. She begged him and she flattered him and she shamed him—no use! He would not talk.

Of course, Dan thought that was a good time to rub it in about my never wanting to take the topic at the missionary society meetings. I'll be hostess and make the fancy sandwiches and party cak they want. Or I'll help make choir ve ments. I'll even take the car and ha speakers around, but give me any s of speech and I shake for a week befc and after. I just can't say what I wa to say the way I want to say it.

While I stood there laughing with Sus I was conscious of the beautiful d around us. Such a day should make ev the most hardened atheist believe in Go No one else planning a world could ev imagine anything so lovely. Brillia warmth in the sunshine, refreshing coc ness in the shade. The sky a clear bl with a few puffy white clouds to give depth. And a breeze that was neither h nor cold but like the Little Bear's po ridge, "just right."

There! That last sentence just sho I'm so full of fairy tales and Moth Goose that even when I'm not talking the children, I slip into the words fro force of habit.

Oh, well. Perhaps it doesn't real matter. Dan always ends his teasing b giving me a hug and saying, "So long you can still bake the best angel foc cake in the congregation, you can lea the talking to others." And that's pro ably what I'll have to do, even though does give me a little uneasy feeling th some people are disappointed in me.

BUT TO GET BACK TO SUSIE. W laughed together. Then I said, "Wh don't you build me a real sand castl with a big tower? Then when I'm tir from washing windows it will make m forget how tired I am?"

That seemed to strike her fancy. But know how long her enthusiasms last! A I started upstairs to my unfinished bus ness I wondered how long it would before I heard another shriek.

The Gospel for the Tenth Sunday after Trinity (July 29) is written in Luke 19:41-48

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

JERUSALEM! What an amazing history this city has had. To Jew and Christian the very name conjures memories, elicits dreams. As Rome was to the Romans, Athens to the Greeks, as Mecca to the Mohammedans, so Jerusalem has been to the Jews. For generations it has remained the center of a culture, the focus of a history, the home of a people, the dream of future.

The name Jerusalem can be traced back almost two thousand years before Jesus' time. The first record of the city tells of it as an important Canaanite city-state. About 1000 B.C. David captured it from the Jebusites and increased its fortifications where necessary. (The walls were about 27 feet wide!) A few years later Solomon enlarged the city to the north and built the temple and administrative buildings.

FOR MANY YEARS many enemies of the Jews were restrained from aggression because of the fortress strength of Jerusalem. Sennacherib and his Assyrian armies tried to capture it, but failed.

After the fall of North Israel (721 B.C.) Jerusalem became increasingly important. It had always been the real center of Jewish worship. With the destruction of the northern kingdom it became the only center. All Jews looked to it for guidance and hope.

In 587 B.C. Nebuchadnezzar of the Babylonians captured and devastated the city. Thousands of people were taken captive to Babylon. Others fled to Egypt. Only a few poor, leaderless people remained in the ruins. Even the temple had been destroyed.

Jewish hope survived. Jewish prophets dreamed dreams and saw visions of a new city, a new temple, a new age—the New Jerusalem. Under the leadership of Zerubbabel a new temple was built amid the ruins (516 B.C.). Under Nehemiah the city fortifications were rebuilt. The renovated Jerusalem did not approach the hopes of the prophets. Nevertheless, Jerusalem lived again.

ANTIOCHUS EPIPHANES (168 B.C.) tried to destroy the Jewish religion by forbidding religious practices and by profaning the temple. He succeeded until the Maccabee brothers led a revolt against him. After three years of fighting against terrible odds, they regained control of the temple and rededicated it. (This event is celebrated by the Jews each December.)

Then the Romans gained control of Palestine (63 B.C.), Herod the Great built many buildings in and around the city. He repaired the walls. He built a palace, guard towers, an amphitheater, and also rebuilt the temple to a greater size.

These things he did to gain Jewish favor and to strengthen Rome's position in the East. The nation that held Jerusalem possessed a key to Palestine and a doorway to Asia. Herod did his best to make Greek and Roman culture acceptable to the Jews. Many Jews were won over.

Jerusalem, though, never entirely lost its special character. To the Jews it always was, and still is, the city of David. Today's Jews, many of them, still regard

it as their national and spiritual home. They are still willing to fight for it, give for it, and love it. Jerusalem was always the pearl half-way between rival nations, never quite trusting enough to live up to its name, *Vision of Peace.*

OUR GOSPEL LESSON for Sunday continues the story of Jesus' triumphal entry into Jerusalem (see Palm Sunday). The crowds have been shouting, "Hosanna." Jesus turns a bend in the road and sees the city spread out before him. There, glistening in the sunlight, is the temple. Beyond it stands the tower of Antonia, to the left is the new palace of Herod. There are the markets, the homes of the rich, the hovels of the poor.

Perhaps he thinks of the city's history, sees David leading the procession as the Ark of the Covenant enters the city. Perhaps he sees Isaiah walking the city walls, hears him trying to convince King Ahaz that God is reliable.

Perhaps Jesus sees the Assyrian army camped around the walls, swords and shields sparkling and clanging. He hears Sennacherib boasting how he shall conquer the city, sees Hezekiah's frightened face, then sees the armies scatter before the power of God.

Perhaps Jesus thinks of the thousands of Jews scattered abroad who were longing to see this city—exiles dreaming of it, praying for it—Jerusalem, city of David, and of Solomon, Isaiah, Jeremiah, and many others. Thousands fought for it. Many died for it. All loved it. What a greatness it might have had.

FROM JERUSALEM could have gone forth instruction to all men in the true way of life. The Spirit of God might have dwelt in its temple. Nations might have streamed to it to hear the Word of the Lord. A river of spiritual life might have flowed from its temple. Children might have danced joyously in its streets. It could have been the greatest godly city in the world. It had all the opportunities.

Jerusalem had the background, the history, the tradition, the location it needed. And now the Messiah, long looked for, was entering its gates. This was its day of crisis. This was the day a thousand years prepared for; this was the day the prophets dreamed of and proclaimed. "O heralds of good news to Jerusalem, raise your voices. Behold your God."

But Jesus knew the reception he would receive. In the temple the money-changers were buying and selling, making the house of prayer into a den of thieves. Priests and scribes were haggling and plotting. Temple rituals were going on without thought or heart. Even these who cheered him were interested in a fight with Rome, not a fight with Satan. The Messiah would enter; Jerusalem would not care.

NO WONDER Jesus wept. "O Jerusalem, Jerusalem, how often would I have gathered thy children together, but you would not. If only you had known, at least today, what was important to you. But no, it is hidden from your eyes."

At the moment it could have triumphed, Jerusalem failed. It ignored the mission for which it had been ordained. Its purpose for being was over. Had Jerusalem recognized Jesus, its character would have been different. It would have survived and been great.

It failed. It would be destroyed. Jesus described the Roman method of capturing such a city. It would be isolated by barriers thrown up around it, starved out. Then it would be demolished.

Forty years later Jerusalem revolted against Rome. The Romans leveled it. Jerusalem failed to know Jesus. It was destroyed. And what happens if our city fails . . . ?

Personal Problem Clinic

Being a Christian

QUESTION: My sister and I were reared in a home where it was considered necessary to attend church services. Yet, on looking back, I think our home lacked sincere Christian faith and daily application of the fundamentals. I do not place myself on a pedestal, for humans always err, but I am curious and interested in improving my life. I am married to a Lutheran. I am a schoolteacher. I feel that I need the weekly experience of public worship in order to be ready for the coming week's duties. I would like my sister to feel the same way. She is married to a Mennonite who turned Lutheran—at least in a formal way. He knows the Bible very well, better than most of us know it, but he objects to using the envelopes, even though he is very generous.

My sister and her husband contend that a Christian is what he does and the example he sets. They argue that one can be a Christian without going to church, whereas I feel it is a duty to spend that hour on Sunday in God's house—that it is a requirement for a Christian even though mere church attendance does not make one a Christian.

Can one be a Christian and not go to church? Why does one have to go to church?

REPLY: It is fine that you had a Christian up-bringing, that you practice self-discipline, and are aware of your shortcomings. But you'll have to beware lest you try to make other people over, using yourself as an ideal pattern. People are different, and their religious experiences differ widely, even though they may be equally Christian in faith and character.

Knowledge of the Bible is highly commendable for everyone. All of us ought to know it better. But that knowledge alone does not guarantee faith or character, as many examples in past and present testify.

It would be extremely difficult to be a Christian without being a church-goer. We need the experience of worshiping together, working together, and knowing that other people hold with us a common faith. William James once wrote, "Our faith is faith in someone else's faith"—other people's faith and life strengthen us and give us assurance.

The central factor in the Christian life is one's vital relationship with Christ, expressed largely in a Christlike relationship with other people. This relationship is fostered by the church in all the experiences and helps it provides. This is a normal condition, without which we cannot function. A few individuals may experience such a close relationship with Christ that human support may be unneeded. The church is a means to ends rather than an end in itself.

Frustration

QUESTION: How can one avoid being frustrated?

REPLY: If one limits his attempts to undertakings which he can readily accomplish he will not be frustrated at those points. But he will probably fall short of his real possibilities.

Such an answer, however, is too simple. It is not always easy to distinguish an easy possibility, a more difficult one, an uncertainty, and an impossibility. To play along with the easy is unwise, and to attempt the impossible is foolhardy. One needs to use all the information he can gain with which to reach a decision as to the wisdom of this or that attempt, and then put into it everything he has.

With such a policy one will probably achieve a number of successes and experience some failures. Everyone must learn to face some failures and disappointments—thus he learns hardihood. But to continue failing interminably is to experience serious frustration. We need the courage to try out possibilities, while at the same time recognizing our powers and limitations.

—EARL S. RUDISILL

Waiting for the Kingdom

The Theology of Albert Schweitzer for Christian Inquirers. By E. N. Mozley. Macmillan. 117 pages. $2.

Albert Schweitzer will stand as one of the remembered men of this day, for his has been a life of vast accomplishment and immeasurable service. The purpose of this little volume is to bring Dr. Schweitzer close enough to introduce him and his theological thought as he has expressed it across 40 years.

The approach of the author has been to draw together from the four major religious works of Dr. Schweitzer those ideas which best express his thoughts concerning the eschatology of Jesus and His followers. In very large measure the words of the book are Dr. Schweitzer's and the work of the author has been simply to edit and arrange in orderly sequence. In this he has succeeded admirably.

To supplement these many well-chosen expressions of his previous writings, Dr. Schweitzer has himself added in the form of an epilogue his further thought concerning "The Conception of the Kingdom of God in the Transformation of Eschatology." In some 30 pages he sets forth clearly his view of what the effect has been across the years of Christian history in shifting from a faith based on the hope of an immediate coming of the Kingdom to a faith in which the Kingdom has gone to the horizon and become one article among others. In the first days, "the doctrine of the Kingdom was dominant." Now it is the "doctrine of forgiveness."

Although the exposition of Dr. Schweitzer does not always lie within the areas of conventional theology, this reader has come away from these pages of introduction grateful for this brief acquaintance with the thinking of Dr. Schweitzer in this important area of Christian faith and doctrine and with the stimulus to be here, himself, something more of an enquirer. CHARLES T. SARDESON

Waynesboro, Va.

A Great Man's Thought

William Temple's Teaching. Edited by A. E. Baker. Westminster. 202 pages. $3.

An anthology always has two foci in its ellipse of interest. One is the tribute to the stature of the man whose work is selected for compilation. The other is the unavoidable risk on the part of the compiler lest his choices reflect more of himself than his honored contributor. A good anthology, therefore, manages to steer between these tempting shoals.

In the case of William Temple, the effort to compass the breadth and fathom the depth of his mind is a recognition of his greatness. No one will question the brilliance of a man at home in such varied fields as philosophy, theology, natural science, education, ethics, politics, poetry and sociology. The editor's enconium is sincere and deserved.

On the other hand, a reviewer would be extremely presumptuous—unless he had read every word that Dr. Temple ever wrote—to appraise critically the selection of material. It is obvious, however, that here is no paste-up conglomeration of extracts, but a distillation of much sound thinking on vital questions. To me it seems admirably done.

Canon A. E. Baker has herded together in a single volume the thinking of a roving mind as expressed in over 60 published writings. At the same time he has provided a series of categories which keep the strand of Dr. Temple's thought from becoming hopelessly entangled. This technical capacity is so impressive that one cannot help surmising how pleased the Archbishop himself would have been to know so precisely where he stood.

Each one of the 45 subjects will not appeal equally to all readers, but some of them

stand out pre-eminently as examples of clear thinking and precise statement. A dozen books on "Miracles" will not get to the root of the problem as helpfully as four pages of Temple's teaching. Two pages on "Providence" are quite enough to resolve one of Hume's great paradoxes. The section on prayer is thrillingly cogent. And one of the truly intimate glimpses of the man is to be found in his "Aesthetic Criticism."

Each section of the anthology is complete in itself—a convenience in readability. Yet together they display a remarkable unity and conviction on the fundamental issues of faith and life. There are two groups of people who should read this book; those who believe that the best thinking has long since been done, and those who believe that the best is yet to be done. ROBERT D. HERSHEY

Philadelphia

"How to Do" Church Work

A Planned Program for the Church Year. By Eldon Crossland. Abingdon-Cokesbury. 165 pages. $2.

In recent years there have been many books written on "how to do" certain things. This is such a book. It has the subtitle on the ticket—"how to plan your work and work your plans."

This book has the virtue of being entirely practical, because it shows how the author has done his work as pastor of Asbury-First Methodist Church, Rochester, N. Y. Moreover, the reviewer, formerly a pastor in Rochester, knows that the author is carrying out the things given in the book, having observed Dr. Crossland's work and having also talked with him about it. Committee reports from his own church, in an appendix, greatly enhance the value of the book.

Since the book deals with so many phases of church work, it is really a treatise on practical theology with a definite slant on planning in advance, for the chapters include planning a church-wide program, choosing major objectives, planning a year of sermons, providing worship for all, the church school, youth work, developing lay leadership, evangelism, stewardship, missions, community service, and co-operation with other churches. HOWARD A. KUHNLE

Binghamton, N. Y.

What Jews Accomplished

The Hebrew Impact on Western Civilization. Edited by Dagobert D. Runes. Philosophical Library. 922 pages. $10.

Seventeen outstanding contributors contributed 18 chapters to this book. The subject on which they claim the Jewish people wielded an influence range from religion to military strategy, from political science to the dance, from medicine to the theater. Encyclopedic in its content, the book will, doubtless, find a place on the shelves of public libraries and will be consulted by research students.

The particular quality of a book that has propaganda as its avowed objective is that everything handled must bend in that direction, everything must be grist for the mill. Facts may have to be overlooked or suppressed; the writer dare not be consistent as he would be with a work that does not have propaganda as its objective. Thus, in the chapter on Jewish philosophers it says that "the greatest of the Hebrew moralist philosophers was Jesus of Nazareth" but it suppresses the fact that He and His philosophy have been rejected by the Jews.

The book names scores of great Jews who have enriched the respective spheres in which they were active. It is significant, though, that all these great personalities received their education and training in the schools of Western civilization; the Jewish people of the Orient made hardly any contribution to civilization—unless they went to Gentile schools of learning, such as Philo of Alexandria, Maimonides, and others.

It is obvious that the advance or lack of advance of the Jewish people in the modern arts and sciences depended entirely on the country in which they lived and on the impact that the civilization of that country brought to bear on them. The book should be called "The Impact of Western Civilization on the Hebrews." DAN B. BRAVIN

Pittsburgh, Pa.

SYNODS

Western Canadians Welcome President Fry

By E. G. GOOS

Saskatoon Seminary will not be relocated. Synod budget increased to provide larger amount for United Lutheran Church. Evangelism effort is planned

FIRST VISIT OF THE United Lutheran Church president, Dr. Franklin Clark Fry, to the Western Canada Synod was the feature of the synod's convention at Saskatoon, Saskatchewan, June 26-29.

In the opening service he spoke of the all-seeing eye of God, who looks upon our needs and sees and knows sources of help that we de not see. He looks into the future, and sees our potentials. If we were to yield to Him but a tenth of ourselves and of what we have, who would dare to contemplate what we could accomplish?

Dr. Fry was again in the pulpit at the ordination of the only Saskatoon Seminary graduate entering the ministry in the Western Canada Synod. John Kunkel, now pastor at Duncan, B. C., was told what a great privilege it is to serve in the gospel ministry. At a Lutheran World Action rally the following evening Dr. Fry held his audience in rapt attention for over an hour as he took them with him around the world, showing them the needs he had discovered.

To present the causes of the whole church two half-hour periods were allotted the ULCA president on the floor of synod. He also spoke to the women, assembled for the biennial Women's Missionary Society convention. Despite all these engagements he was always in his place at each session.

WITH A MINIMUM BUDGET, which did not take into account the full apportionment to the United Lutheran Church, the delegates would have nothing to do. They raised the proposed $50,000 budget (to be distributed on a 50-50 basis), to $75,000, to give the ULC for its needs $44,544 and to Western Canada Synod for its needs $30,456.

Action of synod in 1949 "to relocate our seminary from the present location to a place on or near the university campus" was rescinded without much discussion. Costs far outweigh the advantages. The board of directors was instructed to proceed immediately with plans to improve facilities for student housing at the present site. The first campus building, rented to the City of Saskatoon for conversion into suites for emergency housing 10 years ago, will be used for student housing immediately.

Plans for a new seminary administration building are to be submitted to the next convention. The present administration building is to be converted into a students' dormitory after completion of the new structure. Meanwhile other co-operating bodies will be permitted to build faculty residences on the campus. The request of the Alberta Conference for a students' residence in Edmonton is to be referred to the Student Service Division of the National Lutheran Council.

SYNOD GAVE FIRST READING to a number of amendments to the constitution and a series of by-laws. Most important among the changes is an annual instead of biennial convention, as at present. Election of officers returned all except the vice president. Pastor R. Sedo, Inglis, Minn., was elected on the fourth ballot.

The report of President J. E. Bergbusch indicated three new congregations organized in the past biennium and three former missions disbanded. For home missions emergencies $5,000 was voted. Nearly $500 was voted for the Sunday-School-by-Mail, reaching 1,133 pupils in 1951, two-thirds of them

the prairie provinces. The greatest need, and the educational missionary, is better teachers in our Sunday schools.

The report of the committee on social missions and of Dr. G. A. Heimann, city missionary in Winnipeg, was greeted with the request for similar work in the rapidly expanding oil-capital, Edmonton, Alta. "We have no one visiting the jail and the mental institutions. The city pastors cannot take care of all the hospital visitation." The executive was authorized to investigate and call a social missionary for Edmonton.

STATISTICIAN E. S. E. ROSENQUIST reported losses in membership. People from the prairies have been moving to British Columbia and to Ontario. Others have lost their connection with the church when they moved to the cities. A vigorous program of evangelism is to be promoted.

In benevolent offerings congregations have risen from a low of 68 cents 10 years ago to the present average of $5.68. Yet there are many congregations far below the average. Lay delegates declared themselves willing to do their part to raise the benevolence level. The stewardship secretary, Mr. Alexander Graf, who spent the last biennium in soliciting for CHEY, offered his services to the congregations in making up their budgets and raising the offerings for benevolence.

EDITORS OF *The Church Messenger* and *Der Synodalbote* appealed to officers of synod and committee chairmen to make more use of printers' ink in keeping the members of our churches informed. THE LUTHERAN Synodical Plan was again adopted.

Pastor Norman Berner, representative of the United Lutheran Publication House and fraternal delegate of the Canada Synod, brought the greetings of his synod and implemented his display of church literature by information on publications and church ware.

To secure the convention of the United Lutheran Church for Canada in 1954, Western Canada supported the invitation of the Canada Synod to meet at Toronto.

OVERSEAS

SWEDEN: Karlstad. July 5.—ON MAY 27 the two new bishops, Anderberg of Visby and Rudberg of Skara, were consecrated by Archbishop Brilioth in Uppsala Cathedral. The king and representatives of the government were present. In his Pastoral Letter (publ. Diakonistyrelsen, Stockholm), Anderberg shows special interest for a more thorough investigation of the relations between church and state than has been done through the Dissenter law (recently reviewed in THE LUTHERAN). The Church of Sweden must be respected as a confessional church, but be treated as a state institution, Dr. Anderberg writes to the clergy of his diocese.

LAST WEEK THE OLDEST deaconess house in Sweden, Ersta in Stockholm, celebrated its 90th anniversary. The archbishop and other prominent leaders of church and state gave speeches, radio and press gave attention to the occasion. The work of deaconesses and deacons is recognized and appreciated in wide circles.

Ersta was started by private people representing 19th century revivalism. The official church of that time did not care much for social work, and the low church people appreciated private pious circles more than the official church. The first woman leader of Ersta, Marie Cederschiold, went out to Fliedner in Kaiserswerth, Germany, and Ersta was modeled after the deaconess house of Kaiserswerth, with the sisters closely knit to the "motherhouse."

Since 1851 Ersta has grown, and Sweden now has three other deaconess houses and one school for deacons. The present president of Ersta, the Rev. Sven Ake Rosenberg, relates the story in his book *Den tjanande kyrkan* (The Serving Church, publ. Gleerups, Lund). About 1,200 deaconesses and 250 deacons are serving in various parts

of Sweden, sometimes in direct service of church parishes, sometimes in hospitals or in community work. Even people without a clear Christian confession value this work, and church life, especially in the cities, is unimaginable without it.

The deaconess houses are having difficulties, however, in finding money and suitable candidates. Opinions vary as to remedies for what is called the crisis of the diaconate. The relations of deaconesses and deacons to the church as well as to the state are unsettled.

IN THE last years there has been a tendency of the state to take over social work from the deaconesses. The state, growing more and more secularized, desires even social work to be done in a secularized spirit. The church, on the other hand, does not give the diaconate a fixed position in its system. The deaconess houses are private enterprises, though in fact recognized as institutions that the church could not afford to lose.

Some are arguing for giving the training of deaconesses less strict forms, not binding the deaconesses so closely to the motherhouse. It must be regarded as a proper task of the church to provide the social welfare work of the state with people having Christian convictions.

Others, among them the Rev. Mr. Rosenberg, are arguing for strict church forms, looking to Anglican orders for examples. Rosenberg wants the ministry of deacons and deaconesses recognized as a third ministry after the episcopate and the clergy. He wants to keep the traditional type with "motherhouses," but these should be under the supervision of bishops. When many are now trying to find forms for a new female ministry (instead of female pastors), Rosenberg finds it absurd that such a ministry should be organized as long as the ministry of a female diaconate has no fixed position.

Last week 15 women from Denmark, Finland, Norway and Sweden gathered at Lund to plan the work of the VIth section of the Hannover conference of the Lutheran World Federation in 1952. Mrs. Ellen Osterlin presided. It was emphasized that this section of women is expected to deal with questions that are not at all a separate female interest. Such questions as those of marriage and family are a common business of men and women. So it was suggested that Section VI of the Hannover Conference should include men.

On the other hand, the other sections dealing with evangelism, inner missions, and other sides of the function of the church, cannot work properly without giving interest to family problems and the like, now given to the women's section. Consequently all sections should include women as well as men. This Nordic conference at Lund was in opposition to any tendency of concentrating the women exclusively to one section.

WERNER: *Luther och kyrkans enhet* (Luther and the Unity of the Church) is a small volume, published in June by Diakonistyrelsen, Stockholm, which should interest American Lutherans. Werner, a Stockholm clergyman with much ecumenical experience, brings forward passages from Luther, dealing with the church. Doctrine is not the bond uniting the true church—the Orthodox mistake—nor is experience—the Pietistic mistake. The one holy catholic church is everywhere where the Word of God is at work; it may be inside or outside Lutheran church organizations.

The words of Luther himself, Werner writes, show that his interpretation of the church was ecumenical. "Consequently, the Lutheranism that works in co-operation with the world-wide church is in agreement with the ideas of Luther. It can rightly refer to Luther, undauntedly singing 'The Word they still shall let remain.' "

—STEN RODHE

BUT THIS is certain—an interested advisor to a teen-age club group will never suffer boredom.—DOROTHY M. ROBERTS in *Leadership of Teen-age Groups* (Association Press)

ion Completed

or many years, Mrs. ter D. Webster wished church (Redeemer, ghamton, N. Y.) had a tismal font in the nave. he took her idea to sev- Sunday school classes, ed them to contribute ll amounts at intervals ughout the church year. er some little time, suf- ent funds were available the font was purchased. No one was any happier the June 10 dedication vice conducted by Pastor ward A. Kuhnle than s. Webster. Three days r she died.

n Sawyer and Friend

Lutherans holidaymaking the Fourth of July were asantly surprised to see familiar name on the list character actors on NBC's aft Television Theater that ening. Cast as Ben Rod- rs, a friend of the lead in om Sawyer," was Albert auderman.

Young Albie, 14-year-old phomore in high school, is e son of LUTHERAN Asso- te Editor Albert Stauder- an. Although Albie's dad d grandfather found their lling in the ministry, he s shown considerable in- rest in the theater and legit age, a profession followed a great-uncle in pre- orld War I days on Broad- ay.

Young Stauderman has eady been seen numerous mes before Eastern televi- sion audiences. He's not confined his work to any one network thus far, acting before TV cameras twice on "Suspense," "Studio One" (twice also), and "Mama," TV adaptation of the popular radio version of "I Remember Mama."

Big Blow

When a tornado cut a wide swath through a section of Wakeeney, Kan., late last month, it didn't touch Bethlehem (ULCA) or Immanual (ALC) churches. But the loss of property in the community was heavy; three died in the storm.

Almost to a man, the community rallied to the needs of the stricken families. Long before the Red Cross and militia arrived to take full charge, the church people were helping the storm victims.

"We are profoundly thankful to God that more lives were not lost; the material loss will gradually be replaced," Pastor Klaas de Freese told THE LUTHERAN.

Gets Kiwanis Award

Dr. Bela Shetlock, pastor of Zion Church, Olney (Philadelphia), Pa., has received the Olney Kiwanis Award of the Year for 1951.

In presenting the citation to Dr. Shetlock, Lieutenant Governor Matthew Connell said "because of his gift of being able to impart a cordial warm-hearted friendly spirit on those with whom he comes in contact, (he) has been carried into the hearts of all who have been fortunate enough to meet him and work with him. In addition, his optimistic, sustained and constructive contributions to our community over the past 30 years have left their impact on our citizens, enabling us to place such confidence in whatever he undertakes."

DOCTOR SHETLOCK
. . . Award for 1951

Ordained Half Century

When Pastor William S. Heist observed the 50th anniversary of his ordination, members of his last congregation—Redeemer Church, Penndel, Pa.—joined with members of Good Shepherd Church, Southampton (June 3) for special service. Pastor Heist had served both congregations for 30 years prior to his retirement in June 1950.

New $60,000 church recently dedicated at Oak Ridge, Tenn.

CALIFORNIA

NLC Home Mission Pastors Convene

THE SCHOOL for Home Mission Pastors, sponsored by the Division of American Missions of the National Lutheran Council, was held July 9-13 at Redondo Beach. A large number of ULC mission pastors from the California Synod attended. ULC leaders included Dr. Paul A. Kirsch, of the Board of American Missions; Dr. Jonas Dressler, Northwestern Seminary. Pastor William Blough, Grace Church, Culver City, spoke on "The Relation of Our Lutheran Congregations to Other Denominations on the Local Level."

ST. ANDREW'S CHURCH, Van Nuys, ha successfully completed their campaign fo funds; members are hopeful that their ne church may be under way this year.

Yale scholarships seem to come easily t Southern California Lutherans. Three youn men who will be at Yale this fall as a resul of having won scholarships include Walte Stuhr, son of the Rev. Walter Stuhr, pasto of Our Saviour's Church, Alhambra; Georg Anderson, member of Grace Church, Alham bra, and John Breckenridge, son of Pau Breckenridge, synod's attorney and membe of First Church, Glendale.

THE FIRST WEEK of Camp Yolijwa fo Junior boys got off to a good start with 8

Newest mission of Georgia-Alabama Synod is in Anniston

San Jose Bleachers (see Home Missions)

s in attendance. The Rev. John Foerster
amp director. Prior to the opening of
p a laymen's retreat was held under
nsorship of the Southern California
therhood. HOWARD L. LOGAN

EORGIA-ALABAMA

anta Church Doubles Membership

MEMBERS OF EMMANUEL CHURCH, Atlanta, happy these days over the record they've ieved . . . doubling the congregational mbership within twelve months. Last r, membership was 78 confirmed, 95 bap- d; this year, it's 161 confirmed, 205 bap- d.

TWO OF SYNOD'S SONS were ordained re- tly in their home congregations by Dr. zz. William Hartman of Redeemer, At- a, has begun pastoral duties at Good pherd Church, Garden City, Savannah. iliam Faddis of Resurrection, Augusta, accepted a call to St. James, Brunswick. MISS RUTH WINGARD of Charlotte, N. C., he new Director of Religious Education Redeemer Church, Atlanta.

St. Paul's Church, Savannah, moved a tstep nearer its new church recently when a $25,000 one-year appeal was oversub- scribed. A total of $120,000 in cash and pledges is now in hand.

THIRD BOY to receive the Pro Deo et ri award in the state of Georgia is NEY MANN MCKAY of Redeemer, Macon.
JOHN L. YOST, JR.

HOME MISSIONS

VIRGINIA: Fredericksburg Lutherans have moved into the basement of their new church building. Pastor Leigh Bell reports that per capita giving in the first quarter of 1951 was $52.56. "Match that!" challenges Virginia Synod Superintendent R. Homer Anderson.

TENNESSEE: Members of Grace Church, Oak Ridge, recently dedicated their new $60,000 building (see cut opposite). Participating were Pastor Robert R. Sala, Gettysburg Seminary Professor Carl Rasmussen, Knoxville (Va. Synod) Conference President Frank Roof. Congregation was organized late in '46, has grown from 101 to 322 baptized members.

CALIFORNIA: When Bethany (mission) Church was organized June 24 in San Jose (see "The Lutheran," July 11) services were held outdoors with over 175 present. Picture shows congregation seated on bleachers erected in Municipal Rose Gardens as Pastor George Flora conducts organization service.

NEW YORK: In order to determine the advisability of establishing a new mission in the Binghamton area, the Rev. Melvin E. Yearke (St. Paul's, Johnson City) is conducting preliminary canvassing in the area north of Binghamton. There are five Lutheran congregations in the Tri-Cities area.

GEORGIA: Early this month (July 8) members of Redeemer Church, Atlanta, held a "God-speed service" at which they wished well the 30 members who will form the nucleus of a new congregation at Marietta. Pastor Virgil Cameron, former pastor at Resurrection Church, Columbia, S. C., is mission developer.

ALABAMA: Newest congregation of the Georgia-Alabama Synod is Trinity (mission) Church organized May 27 at Anniston, Ala., with 56 charter members. Pastor Hugh E. Baumgartner, Jr., is pastor-organizer. A parsonage and desirable church site have already been acquired (see cut opposite).

Albany Mortgage-burning

Members of Trinity Church, Albany, N. Y., observed their 75th birthday by burning their mortgage note, dedicating new altar paraments. Shown during the happy ceremony are, left to right: Councilman Carl Fraser, Pastor Charles Deitz, Synod President Frederick Knubel, and Church Treasurer Bertram Kohinke

Gavel Presentation

Central (N. J. Synod) Conference President Paul Warfield receives gavel and sounding block from District Brotherhood President Gustav Launhardt at recent convention in Dunellen, N. J. Block is inlaid with three squares of wood, all taken from Christ Church, Trenton (where conference was organized in 1950)

ILLINOIS

75 Enroll in Seminary Grad School

CHICAGO—Seventy-five pastors from 20 states enrolled at Chicago Seminary Graduate School July 2. Almost every ULCA synod was represented. Guest professors include Dr. Sverre Norborg, Dr. Carroll Wise, Professors Arthur Hays, Albert Jagnow, and Richard Syre.

THE REV. ROBBIN W. SKYLES, St. James Church, Chicago, was guest chaplain of the Illinois Senate and House on June 13-15.

MRS. H. S. BECHTOLT, Augsburg Church, Chicago, has been elected one of the four vice-presidents of the Church Federation of Greater Chicago.

Chicago children attending Sunday school may obtain passes to Wrigley Field for the home games of the Chicago Cubs from June 22nd to September 1.

DR. MORRIS WEE, President of Carthage College, has been granted a leave of absence this fall to accept a temporary assignment in India as traveling secretary of the World Student Christian Federation. Dr. Wee will meet with student Christian leaders to explain and interpret to them the student Christian movements and programs in America.

FIRST CHURCH, Decatur, will be host to the 56th annual convention of the Luther League of Illinois, July 27-29th. Dr. Harmon J. McGuire and Dr. R. R. Belter will be guest speakers.

LONG LAKE SUMMER SCHOOL opened July 1, with a Luther League Rally of the Chicago Conference.

THE REV. ROLAND G. REICHMAN, Decatur, spoke at the State Convention of Illinois Dentists meeting in Peoria on "A Protestant Minister Looks at Statism."

THREE NEW PASTORS have been installed: the Rev. Milton Whitney at Warrenville, the Rev. Ronald Lind, East St. Louis, and the Rev. John P. Petersen, Ascension Church, Chicago.

CLYDE G. STEELE

NTUCKY-TENNESSEE

300,000 Church Is Dedicated

FTER MORE THAN 25 years of praying planning and labor, First Church, Nash-, dedicated its new $300,000 church June 1951, under the guidance of Pastor I. W. nert. A week of services featuring greet- from five other denominations and an Lutheran night attracted much attention Nashville. Special speaker was Dr. Amos raver, Hamma Divinity School professor. n attractive booklet explaining the ded- on contains a tribute to Pastor Gernert building committee chairman K. O. ry, who wrote ". . . only its members can w each stone is cemented with steadfast otion, selfless love and unwavering faith one man." Constructed of Briar Hill e, with copper flashings dotted by Lu- 's coat of arms, the imposing structure mands Eighth Ave., a leading highway the south. The beautiful nave and tem- ary lower Sunday school room is the first our units that will include a chapel, a day school addition and a tower.

Synod summer school to develop Lutheran eaders was held July 8-14. Pastors Arthur Huffman and Charles Strubel were in charge. Guest speakers included Dr. P. W. Roth, Minneapolis, president emeritus of North- west Seminary and Miss Mildred Winston, Washington, a secretary of the Board of Education of the ULCA, Sister Emma Kli- mack of the Diaconate, Pastor William M. Horn, Parish and Church School Board, and the Rev. John W. Mangum, Luther League of America.

WO NEW PASTORS are expected on the l soon. Dr. Charles Cressman, instructor ociology at Wittenberg College, has been ed to Third Church, Louisville. Dr. Alan ick comes to St. Mark's Church, New- t. Ky., from the faculty of Roanoke Col- , Salem, Va., early in August.

LUTHER LEAGUERS, in convention at St. rk's Church, Auburndale, re-elected ge e Schuster, Calvary Church, Louisville, sident.

ROGER G. IMHOFF

WELFARE

SOUTH CAROLINA: Lowman Home (White Rock) officials have announced a gift of $10,000 from 10 grandchildren of the late Mr. and Mrs. John F. Cooper, of China Grove, N. C.

MARYLAND: Over $1,000 ($1,048) has been contributed by friends of the Baltimore Inner Mission Society for the eventual erection of a small retreat chapel at Jolly Acres in memory of the late Ethel L. Liesmann. No campaign is being conducted, all contributions being voluntary; the fund was established nine months ago.

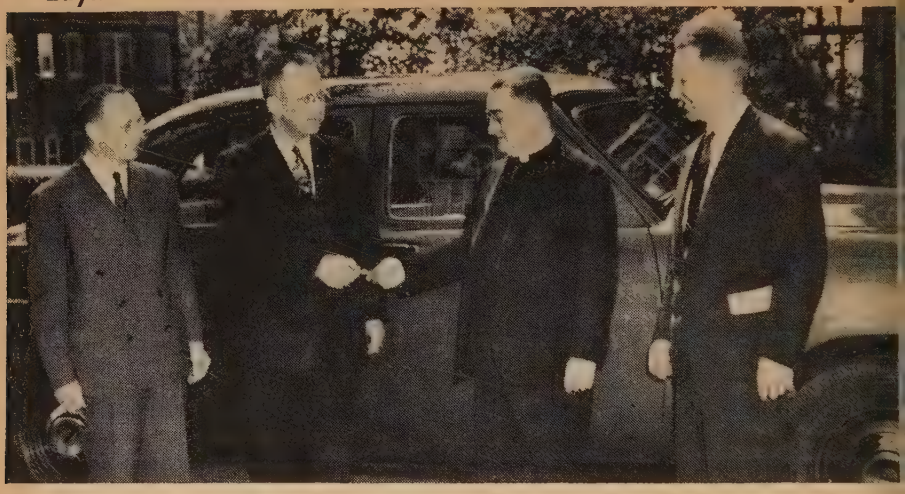
NORTH DAKOTA: Having spent $41,000 in construction of a modern administration building, the Lutheran Welfare Society of North Dakota is floating a $75,000 bond issue to finance completion of the building and the furnishing of the twenty offices under its roof. Laymen and pastors throughout the state are serving as bond salesmen in order to save the approximate $10,000 it would cost if underwriters were employed.

NEW YORK: Lutheran Interracial Service (New York City) is currently sponsoring four vacation Bible schools and two day camps among United, Augustana and Missouri Lutheran congregations. At the June meeting of the board, Cleveland Lassiter was named executive secretary succeeding Mrs. Lenchen Coleman DeVane.

IOWA: The Lutheran Welfare Society of Iowa, one of the largest in the U.S., has found homes in Iowa for close to 850 displaced persons. In addition, it cared for 610 children and 97 unmarried mothers during the past year.

WISCONSIN: Headquarters for the Lutheran Welfare Society of Wisconsin have been moved, the organization now occupying a building formerly used as the Lutheran Business Girls' Club of Milwaukee. New address: 3126 West Highland Boulevard, Milwaukee 8. The girls' club has been temporarily suspended pending the raising of funds for a new headquarters building.

Laymen Present New Car for Social Service Work in New Jersey



Philip Griess, chairman of the car fund committee of the Association of Lutheran Men's Organiz tions of Northern New Jersey, presents keys of new car to Dr. George Tamke, president Lutheran Welfare Association as ALMO President Fritz Dietel (left) and Executive Secretary Ca Futchs (right) look on. Funds were raised among Lutheran laymen's groups for the car to be use by the LWANJ's social service department. Presentation took place at 47th anniversary festiv

MARYLAND

TV or Just Plain Indifference. . .?

HAGERSTOWN—Is television responsible for declining attendance at many local events? This question is raised in a news story in Hagerstown's *Morning Herald*. The reporter cites the disappointing attendance at several Sunday evening band concerts; about 25 persons attending the Flag Day exercises; the high school auditorium half filled for the citizenship program with Maryland Governor McKeldin as speaker. Pastors here are wondering if television or just plain indifference is the reason for low attendance at Sunday evening church services.

SPEAKING on "The Development of Church Music," Pastor Raymond M. Miller, Funkstown, addressed the choir members of Zion Church, Middletown, at their annual dinner given by the church council.

THE CATECHETICAL CLASS of Clear Spring parish visited Susquehanna University and Tressler Orphans' Home recently.

ALBERT BURKHARDT, Gettysburg Seminarian, is supplying at Trinity Churc Arden, W. Va.

ST. PAUL'S CHURCH, Jefferson, will buil a $30,000 two-story addition to the churc

JACOB'S CHURCH, Leitersburg, celebrate its 160th anniversary in June. Participatir were Synod President J. Frank Fife, Dr. Clinton Ritz, Dr. L. Boyd Hamm, Pasto H. B. Burkholder, and Donald Stonesifer.

THE REV. E. JEROME ALEXIS was installe assistant to Dr. W. V. Garrett, pastor Evangelical Church, Frederick, on July 1 The congregation has approved a drive f an additional $5,000 for current expens and $3,000 for benevolence.

Evangelism workshops have been held Grace, Westminster, and Trinity, Hagerstow

ATTENDING the Stewardship Worksh held at Wittenberg College June 14-16 we President J. Frank Fife, Pastors H. V. Kru R. M. Miller and Layman Paul Folkemer.

MEMBERS of St. John's Church, Cumbe land, held cornerstone laying ceremonies r cently for a new $90,000 education buildin

WILSON P. AR

NEW YORK

Hold Baltic Day Service June 17

SYRACUSE—Baltic Day, marking the 10th versary of the mass deportation of res- ts of three Baltic nations by Russian iers to migrant camps in the Soviet on, was observed at Atonement Church, cuse, June 17 with a special program nged by Pastor John M. Joslyn.

ustav Celnins, former vice director of finance department of the Latvian gov- nent, and now a teacher of Russian at acuse University, spoke on "The Mean- of Mass Deportation." Also on the pro- n was Prof. Alfreds Ozolins, former vice ctor of the Latvian Music Academy in a.

uring the service "A Mighty Fortress Is God" was sung in the native language he people present. A Latvian service was ducted later the same afternoon by Pas- Teodore Ziracks, a Latvian DP pastor n Rochester. The service was attended 115 Latvians from central New York.

THE REV. DAVID A. JENSEN, chairman of synodical committee on evangelism, is nging institutes on evangelism in the thern Tier for September and October.

ON JUNE 23 the fourth annual United Lu- an Picnic was held at Willow Bay with attendance of over 500. Competitive nes and entertainment by talent from the al churches filled the afternoon. Pastor n E. Sjauken, St. John and St. Peter's, acuse, spoke at the devotional service.

AT THE Syracuse Lutheran Student Foun- ion annual meeting June 29 the following cers were elected: President. the Rev. Dr. ristian P. Jensen; vice president, Mr. Wil- m A. Genant; secretary, the Rev. Donald gge; and treasurer, Mr. Howard C. Kel- . Mrs. Thor Swanson, student counselor the last two years, gave her final report; ss Virginia Lee Yinger, who will begin rk as counselor on Aug. 15, was welcomed the board. Miss Yinger was just grad- ed from Susquehanna University.

CHRISTIAN P. JENSEN

CAMPUS

A WEDDING with an international air was performed early last month (June 2) in Salem Church, Fremont, Nebr. As Phyllis Runnels, Midland Charm Girl of 1951 (see "The Lutheran," May 23) became Mrs. William Lyders. Erik Bye (Norway) was best man, Seppo Lahti (Finland), an usher. Both attended Midland with the bride and groom. Wedding and engagement rings were made by Karl Krikis, Latvian goldsmith now living in Omaha. Talents of five members of the groom's family went into the wedding: Father Oscar Lyders, director of Midland's a cappella choir, was soloist; Mother Lyders baked and decorated the wedding cake; Sister Carolyn made the bride's and her own bridesmaid's gowns; Grandfather Lyders hand-printed the wedding invitations and an aunt served as organist during the ceremony.

NEWBERRY College, beginning with this fall, will offer courses leading to the degree of Bachelor of Science in Personnel Management. This is designed to meet needs of the South in the rapid business and industrial development, to prepare young men and women to occupy posts as personnel and industrial public relations directors.

MIDLAND College veteran choir director, Oscar Lyders, who has directed college choral groups for 39 years, has announced his retirement. On the firm conviction that "a college choir becomes the institution's moving sign board or (in academic parlance) a peripatetic evangelist to proclaim the college's merits," Professor Lyders has accompanied his Midland musicians on 23 annual tours, each one extending thousands of miles.

CLEMSON College in South Carolina will soon welcome the Rev. J. Enoch Stockman (former pastor of St. Luke's Church, Florence, S. C.) as Lutheran student pastor. He will also serve as mission developer for a proposed new mission congregation in that community. He will succeed the Rev. Ben Clark, responsible for the construction of a new chapel at the school.

NORTH CAROLINA

Nine Seminarians Ordained July 8

THE ORDINATION of nine seminarians took place July 8 at St. Paul's Church, Dallas. All of the young clergymen will serve in North Carolina. The synod is in need of these pastors who will fill a majority of the present vacancies.

Dr. John Hall of Newton preached the ordination sermon. The Rev. J. Arthur Linn, father of one of the candidates, administered Holy Communion. The act of ordination was by Synodical President F. L. Conrad.

Seven of the new pastors are graduates of Southern Seminary. Two, PASTORS H. ALVIN KUHN and JACK SMITH are Philadelphia seminarians. PASTOR HAROLD RHOADS took two years of his theological training at Hamma. Seven of the clergymen received training at Lenoir Rhyne. PASTOR CORLEY LINEBERGER is a graduate of Atlantic Christian College; PASTOR RHOADS, of Wittenberg.

GUY CALVIN CRUSE of St. John's, Concord, has accepted work in the Gold Hill Parish.

HUBERT LINN of Mt. Olive, Hickory, has accepted a call to the Watauga Mission at Boone.

PASTOR KUHN of Beth-Eden, Newton, has accepted the call to the Trinity Mission in Sanford.

THURMOND C. PLEXICO of Ebenezer, Columbia, S. C., ordained earlier by the South Carolina Synod, has begun work at Union Church, Salisbury.

PASTOR RHOADS of St. John's, Asheboro, has become the assistant pastor at St. John's, Salisbury.

ERNEST W. RIDENHOUR of First Church, Albemarle, has accepted the call to the Sharon-Mt. Hermon Parish, Statesville.

HARRY ROBINSON of St. Paul's, Dallas, has become the pastor of Holy Comforter, Belmont.

JACK EVERETT SMITH, member of St. Enoch, Kannapolis, has accepted the call to St. Martin's, Stanley County.

JASPER J. SMITH of Bethany, Hickory, has begun work at Bethel, Salisbury.

CORLEY LINEBERGER, a member of Ascension, Columbia, S. C., has accepted work at St. Martin's, Maiden.

On July 4 Lutheridge, the Lutheran Southern Assembly ground owned by the synods of North Carolina, South Carolina, and Georgia-Alabama, and located at Arden 10 miles southeast of Asheville, was dedicated (see cut below).

Dr. C. E. Fritz, president of the Georgia-Alabama Synod, was principal speaker. Facilities at Lutheridge consist of 172 acres, the administration building, the dining hall, the kitchen, and several cottages. Bids were opened for the dormitory, being built to house 80 persons. The low bid was $34,750. Dr. J. Lewis Thornburg is director of Lutheridge.

ROSCOE B. FISHER

OHIO

Lancaster Church Dedicates Chapel

COLUMBUS—A child-sized chapel (under-sized pews, altar, chancel appointments) was dedicated as the *Sittler Children's Chapel* at St. Peter's Church, Lancaster, on June 24. The chapel is named in honor of Dr. Joseph

Campers from three Southern synods—North and South Carolina, and Georgia-Alabama—are enjoying Lutheridge (near Asheville, N. C.) this summer. One of the most recently completed structures is Efird Hall, used recently by the Parish and Church School Board for a six-state two-day parish education conference.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Cornerstone at Bay Village

ller, pastor of the congregation from 1919 1928 and president of the Ohio Synod ween 1928 and 1941.

Responding to the dedication, Dr. Sittler i the audience: "Jesus' enemies were dis- ased most by the children singing His ises in the temple. They asked Him, 'Do i hear what these are saying?' Jesus must ve said, 'Yes, indeed I know. It rejoiceth saddened spirit. Out of the mouths of bies, God has perfected praise.'

"This scene will be repeated in your Chil- n's Chapel as long as there are children ging. Be sure to start at the beginning h little lives—at the impressionable age. the years that follow, with the rise of the apel, many a child's heart will be stirred his life, his church, for His Kingdom."

BRANDT CHURCH, Springfield, celebrated 90th anniversary June 24. Synod Pres- nt George W. Miley spoke. In connec- n with the anniversary redecorated sanc- ry was rededicated. Pastor William C. nn was a guest speaker.

PASTORS WILBUR HARMONY, of Third urch, Springfield, and K. JAY BISHOP, St. Luke's Church, Springfield, received the degree of master of sacred theology at Wittenberg last month.

CORNERSTONE for the new Bethesda-on-the-Bay Church at Bay Village was laid by Pastor-elect Arthur O. F. Bauer on June 3 (*see cut opposite*).

Eighty-one children were enrolled at the daily vacation Bible school in St. John's Church, Ingomar. Pastor Herbert Hamburger reports an average attendance of 70; 60 received perfect attendance certificates.

J. BEN ROBERTS, of Indianapolis, has been re-elected chairman of the board of Mulberry Home in Mulberry, Ind., supported in part by Ohio Synod. Fireproof stairwells are being constructed at a cost of $52,000. The board is investigating sale of the present oversized home for administrators in order to build a new home.

AT THE LUTHERAN ORPHANS' and Old Folks' Home, an intersynodical project of Toledo churches, the annual orphan's festival was held on June 24.

DR. WAYNE O. KANTNER of First Church, Tiffin, reports that 20 per cent of the 1951 graduates of Tiffin High School were members of his congregation, 25 per cent of the honor students from Lutheran churches.

Extensive use of symbolism is the highlight of this new chancel recently dedicated by Pastor Kenneth E. Wilt and members of St. James Church, East Cleveland, O.

Ohio State's New Student Center

Rededicated recently by Executive Secretary Donald Heiges, of the National Lutheran Council's division of student service, is this student center at Ohio State University in Columbus, Ohio. Also participating in the rededication were Capital University President Harold Yochum and Student Pastor Robert Boettger

---

PASTOR PAUL L. KEIL who has been doing graduate work at the University of Chicago is supplying St. Lucas Church, Toledo, while Pastor John E. Slater is on leave.

HARVEY HOWELL, staff member of the Dayton YMCA and member of First Church, has been elected president of the North American Association of YMCA Membership Secretaries. Pastor Andrew Ellis was at First Church July 15 with the "Bookmobile" of the Board of Foreign Missions which he is driving across the country to San Francisco where he will take it with him to Japan.

RECENT INSTALLATIONS include: GEORGE F. HAYNES at East Canton-New Baltimore (June 6); PHILIP A. R. ANTTILA at Trinity, Niles (June 10); J. WILLIAM WAHL as enlistment secretary of the Parish and Church School Board at the Muhlenberg Building Chapel of the Living Word in Philadelphia (June 26); JOHN R. LONG at Doylestown-Marshallville (July 1); ARTHUR O. F. BAUER at Bethesda, Bay Village (July 15

PASTOR CLAIRE S. HAYNER, formerly mi sionary to British Guiana, has accepted call to the Lordstown parish.

PASTOR J. HENRY WEISSROCK closes a 18-year pastorate at First Church, Upp Sandusky, on July 31.

THE LOGAN COUNTY rural parish is bei served by the Rev. Philipp A. Tammar Estonian DP pastor under assignment b the Board of American Missions. He h been serving a clinic period at Grace Churc Winchester, Va. E. RUDOLPH WALBOR

PENNSYLVANIA

$100,000 Campaign Goal "In Sight

ALTOONA—The $100,000 campaign f Camp Sequanota "is within sight of its goa with $82,000 reported on July 1—and r ports still incomplete. The swimming poo first project to be financed by the campaig has been started and should be finished th summer.

Camp Director Roderec Senft reports th more than 50 young people of the Seni age group have enjoyed the opening tw weeks of the season. The remaining cam for Juniors and Intermediates are entire filled with no room for further registratio

ONE OF THE field secretaries of the Boa of Deaconess Work is scheduled to visit th area in the fall. An itinerary is bei planned to enable her to contact the 145 co gregations of the conference in a period about two months. Purpose of the visit is provide firsthand knowledge of deacone work for as many congregations as possib

A $50,000 renovation program is und way at Christ Second Church, Altoona. Fi step was to raze two dwellings on a corn lot adjacent to the church and create parking lot beautified with flowering shru bery. With this and the painting of t exterior of the church completed, the co gregation has demonstrated what can done to eliminate the drab, uninviting "fir impression" so characteristic of downto churches. The program also includes renov tion of the interior.

ION CHURCH, Hollidaysburg, has begun a ,000 renovation program which includes allation of liturgical chancel appointnts. During the renovation the Lutherans worshiping with the Presbyterian congation which is without a pastor at the sent time.

WHEN THE Lutheran Ministerium of Alna and vicinity held their picnic meeting une they discovered that, before another eting, they would be without officers. sident, vice president and secretary-treasr were moving from the area. In an ergency election the following were sen to fill the unexpired terms: President, Rev. E. H. Boening; vice president, the . Donald Brown; secretary-treasurer, the . James Singer.

THE REV. W. G. RAPPOLD has resigned pastor of the Sinking Valley parish to ome associate pastor of Christ Church, ltimore, beginning in August.

PAUL O. HAMSHER

ree Pastors Pass Quarter Century

PITTSBURGH—Three Pittsburgh Synod pas- s who recently observed their 25th anni- sary of ordination, were presented gold tches by members of their congregations. w, they are all taking good-natured rib- g from fellow clerics who question "is it a case of a wornout watch or are your sermons getting longer?"

$700 Anniversary Gift

The three include: Pastor Wilbert T. Wilson, East Liverpool, Ohio; Pastor Elmer A. Ortner, Rochester, Pa.; and Pastor Russel L. McCullough, Mt. Pleasant, Pa.

At Freeport, Pastor Bruce Shaffer (*see cut below*) received a purse of $700 on his 25th ordination anniversary from Council President Franklin L. Bush, of Trinity Church.

When an officer asked for volunteers for the dangerous work of the Demolition Squad, Pfc. William W. Reiser, of Trinity Church, Pittsburgh, wrote home, "Someone had to go so I stepped out." As a result young Reiser was killed. Memorial services were held for him recently.

PASTOR WILLIAM C. KAISER, Trafford, Pa., is responsible for securing five new mem-

ST. PAUL'S

LUTHERAN CHURCH
DENVER, COLO.

E. W. Harner, D.D., Pastor
SUNDAY SERVICE, 11:00 A.M.

16th AVENUE at Grant Street
One block north of the State Capitol

COMING TO PHILADELPHIA?

Let Us Welcome You
DR. ROSS STOVER PREACHES
11 A.M. Morning Worship
at 16th and Jefferson
7:30 P.M. Evening Service
at Broad and Boulevard
7:30 P.M. Thursday
at Broad and Boulevard

Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us

HOLY TRINITY
LUTHERAN CHURCH
Atlantic and Poplar Avenues
Wildwood-by-the-Sea, N. J.
Atwood T. Smith, Pastor
Schedule of Services:
June 24th to September 2nd
Services
8 a.m., 11 a.m., and 7:30 p.m.
Church School at 9:45 a.m.
Your Church by the Sea invites you

Pennsylvania Commissioning

Pastor and Mrs. Paul A. Slifer (center) were commissioned May 27 as missionaries to Liberia by Dr. Fred J. Fiedler (left), representing the ULCA's Board of Foreign Missions. Ceremony took place in Trinity Church, Pleasant Valley, Pa., the Rev. Edmund E. Bieber (right) pastor. The Slifers sailed June 18 for their assignments

THE LANKENAU SCHOOL

Boarding and Day School for Girls.
Pre-school through High School.

- **Fully Accredited**
- **Beautiful Campus**
- **College Preparatory or General Courses**

Write
Sister Lydia Fischer
3201 West School House Lane, Phila. 44, Pa.

CHURCH WINDOWS: MEMORIALS, Every material. HASKINS STUDIO, JAMES STREET, ROCHESTER, NEW YORK.

ORGANIST AND CHOIRMASTER
desires change of full-time position. Twenty years' experience in mastering adult and children's choirs of all ages. Instructor, degree. Excellent background and recommendations. Reply Box 45, The LUTHERAN.

ORGANIST-CHOIR DIRECTOR
desires position in combination with Parish Secretarial duties on a full-time basis. Experience in multi-Choir system. Studied in America and Europe and specialized in Liturgical Service. Male, 30 years. Single. Now serving church in Pennsylvania Ministerium and private business. Available two months after acceptance of position. Address: Box 50, c/o The LUTHERAN, describing organ and present choir system.

bers for the Lutheran Laymen's Movemer

Retired pastors are not forgotten. D Edgar E. Daugherty has had an almost r curring celebration of his 50th anniversa of ordination recently. In his fiftieth ann versary he preached the sermon in Fir Church, Greensburg, where he was ordaine During the service this congregation pr sented him a purse. The 1951 confirmatic class gave him a private communion set. A his home church (St. Paul's, Trauger) durir the service of ordination for Robert Krome another son of the congregation, the doctor robe was presented to Pastor Daughert Dr. Daugherty is still active in all the affai of the church, supplying pulpits every Su day, truly a man enjoying his days of retir ment.

THE ANNUAL SUMMER ASSEMBLY at Thi College opened with a record enrollmen Teachers included Dr. S. White Rhyne, Pa ish and Church School Board; the Re Elmer E. Zieber, Philadelphia Seminary; D Richard C. Wolf, Yale Divinity School; Mi Mary Ellen Smith, associate secretary Luther League of America; and Mrs. H Edward Hamme, Honolulu.

LUTHER E. FACKLE

PENNSYLVANIA

Reaser Installed; Hoover Thanked

YORK—The Rev. Paul L. Reaser, form pastor of Atonement Church, Washingto D. C., was installed pastor of Union Churc York, on June 24, by Dr. Harvey D. Hoove member of the faculty of Gettysburg Sem nary.

During his Washington pastorate, Past Reaser served as chaplain to Lutheran st dents at the University of Maryland, w president of the Washington Lutheran Mi isterial Association and was also preside of the Eastern Conference of the Marylar Synod. He was a member of the synodic executive committee.

The silver anniversary of Advent Churc York, and a similar observance of the ordin tion of its pastor, the Rev. H. Walt Webner, were celebrated within a week

ntly dedicated by Cali-
a Synod President James
om, Pastor Quentin P.
nan and members of Christ
ch, San Diego, Calif., is
new educational unit. Of
ish mission architecture,
building will provide ample
for the growing Sunday
bl at a cost of $23,000
gregational labor saved
additional $10,000 on
). The enclosed brick
, California mission style,
ready a favorite meeting
for Sunday school classes
Luther League groups

ach other by members of the congregation. On May 27, the pastor was honored, a week ater the congregation's 25th birthday was bserved. A biographical sketch edited by ne pastor was printed as part of the anni-ersary observance.

THE SIXTH annual Orientation Conference the Summer Service Project of the CA's Board of Education was conducted he campus of Gettysburg Seminary June 6. Purpose of the conference was to are students from many ULCA colleges branches of the church for summer ice in parishes, institutions and camps. n was Miss Mildred Winston, of the d staff. PAUL LEVI FOULK

WISCONSIN

rk Started on Pine Lake Chapel

ork on the 200-capacity chapel for Pine e has been started! The structure (*see del, next page*) will cost $12,000, will be

BEAVERBROOK
POCONO PINES, PA.

Enjoy Real Fun, Gay Informality, Congenial Companions at this beautiful 2,000 acre estate "Atop the Poconos." All Sports and Entertainment facilities. Lake. Beach. Tennis. Swimming. Boats and Canoes. Latest Movies. Country Dances. You'll like the fine Christian fellowship. Lutheran services.
$38 Weekly covers everything.
N. Y. Office: 11 West 42nd St.
(Room 1274) LO 5-1550

"A CAMP FOR ADULTS ONLY"

POCONO PINES, PA.

Private house. Home cooking. Quiet surroundings. Convenient to churches, beaches and amusements. $38.00 up weekly. Tourists. Contact: J. H. Moon, Tel.—Pocono Lake 232-J.

ATLANTIC CITY, N. J.

Clean, comfortable, cheerful rooms. Central location, moderate rates. Free parking. Write: C. M. Shaner, 27 S. Pennsylvania Ave. Members, St. Andrew's Lutheran Church. Formerly of Grace Lutheran Church, Pottstown, Pa.

This is a model of the n chapel being constructed Pine Lake Camp, in Wiscons Costing $12,000, the new buil ing will be the 15th on t camp site, will permit 280 worship in rustic surroundin Designer is Pastor Willi Genszler, of Sheboygan, W

78 feet long and 30 feet wide. On top of the 36-foot tower there will be a four-way cross. Designer of the chapel is the Rev. William Genszler.

Ground was broken at an impressive ceremony on July 5 for the fifteenth building that will crown the summit of Pine Lake hill. Large windows will give worshipers in the chapel an inspiring view of Pine La and the tree-covered hills that surround t camp.

When the chapel is completed, the to amount invested in land and buildings duri the four years the camp has been owned the Wisconsin Conference will amount approximately $83,000. The total debt the camp will then be $20,000.

Dr. Charles A. Puls, pastor of Luther M morial Church, Madison, the regular repor for the Wisconsin Conference, and Mrs. P are spending this summer vacation visiti Puerto Rico, the Virgin Islands and ot mission stations in those insular territori Last summer Dr. and Mrs. Puls visited Pal tine and spent two weeks in and arou Jerusalem.

GEORGE B. McCREA

WEDDINGS - PORTRAIT - COMMERCIAL

Photography

Fred W. Rochelle

1547 E. PASTORIUS STREET

Philadelphia 38, Penna.

LIvingston 9-3324 LIvingston 9-4825

What Shall I Do?

Young people ask — Who can advise?

The answer is based on serious study of the things that undergird life.

Marion College

Concentrates training in the first two years of college.

Gives fundamental courses with Christian interpretation.

Provides opportunities for natural religious growth.

Special courses for unusual talents.

"The only junior college in the United Lutheran Church"

For information write—

The Rev. John H. Fray, D.D., President

Box K, Marion, Virginia

ULC CALENDAR

JULY

26. Women's Missionary Society Conv tion. Mississippi Synod. Provide Church, Burns

27-29. LL Convention. Illinois State. F Church, Decatur, Ill.

AUGUST

4- 8. WMS Convention. Nebraska Syn Midland College, Fremont

5-10. Midland Summer Assembly for Chu Workers. Midland College, Fremo Nebr.

13-17. Luther League of America, Natio Convention. University of Io Iowa City, Iowa

Commemorate Your Church
with Keepsakes to Cherish Always

Beautiful
Church
Plates

★ **picturing your Church**
★ **decorated in 23 Kt. Gold**
★ **every member will want one!**

St. John's Lutheran Church
Lansing, Ill.

A member writes: "We have received a good many compliments on the plates and are very well satisfied with them."

Lovely spiritual remembrances with your Church or Chancel pictured on face of plate in permanently fired single or multi-colored ceramics. Historical data is printed and fired on back of plate. You may choose from a variety of plate styles, sizes and border decorations.

Every member or friend of your Church will want one of these lovely spiritual remembrances. Order them for anniversaries, dedications, commemorations of all kinds. They may be distributed through your class, circle or church group.

(*To plate and art collectors:* Watch these advertisements appearing each month. You will be interested in ordering plates from representative Churches throughout the nation.)

For sample plates and full details, write:

WORLD WIDE ART STUDIOS

Covington 6, Tenn.

Write for SPECIAL OFFER on plates for pre-Christmas sale

IN CONCLUSION . . . . . .

ONE THING I DISLIKE intensely is an American political campaign. Sometime in the next year I hope to find a cool and comfortable cave where I can hide out during the 1952 U.S. presidential rumpus. Quite contrary to the opinion of some of my critics, I'm not at all enthusiastic about whether Harry Truman gets himself another four years in the White House.

The blaring falsehoods, partisan passion, and noisy tub-thumping of the competition for public office sound worse than cats yowling on the back fence. That must be about what Governor Luther Youngdahl of Minnesota thinks of politics.

Because he is an honest and competent man, the people of Minnesota had the good sense to elect him governor of their state for three terms. But this month he decided to accept appointment to a federal judgeship in Washington, D. C. He could swing the Minnesota delegation for Harold Stassen in the 1952 Republican convention if he wanted to, and also could no doubt be elected to the U.S. Senate in 1954. But he is walking out on party politics.

A MAN WHO WANTS to walk in is the Rev. Dr. Daniel A. Poling who will learn this week whether he is to be the Republican candidate for mayor of Philadelphia. I heard a loud-mouthed fellow on Philadelphia's main street the other day, telling everybody as they passed along that Dr. Poling *used* to be a respectable and honored clergyman. Now that he is running for office, he can't expect his opponents to remember his virtues or achievements.

There are folks, of course, who love to scramble for office because they know what they can make out of it. We hav had years and years of gangster politi in our Philadelphia city hall. Most oth American communities have had the share of it too. But I suspect that most c us feel considerably ashamed of the vi lent nonsense of the campaigns for publ office, and want to have as little to d with it as possible.

But the fact is, we can't walk out. Th is American democracy at work, cruc and noisy, but the way free people deci their destiny. This is the way we in th United States put presidents in the Whi House, and congressmen in the Capito And what they do in those places h long-range importance for everybody i the world.

WE ARE NOT LIKE the Christians of th first century, who hadn't any responsibili for political decisions. They expected th world to come to an end any day, s what did politics matter? But the wor continued to rotate in its ancient orbi and Christians were obliged to take the share in making decisions about man's li on earth.

My dream of a comfortable hidi place from July to November of 1952 an illusion that no Christian citizen ca maintain. I'll have to crawl out sometim before election day to learn who the ca didates are, and what they say about th serious questions that must be answere in our public life. And I'll have to vot

Luther Youngdahl has done his du as a great governor, and is entitled to th quieter life in a federal courtroom. B the rest of us have to stay around a listen to political speeches, whether w like them or not.

Elson Ruf

Puppets and Bible Plays

by Josie Robbins and Marjory Louise Bracher

Drawings by Joyce Baltes

How to make and use spool puppets, with twelve complete Bible puppet plays

With the coming of television an old form of expression has taken on new significance. Interest in puppetry as a craft and a hobby is widespread and increasing. Educators now consider puppetry an important new medium of visual education. Many public schools are using puppetry in teaching.

PUPPETS AND BIBLE PLAYS is the first book published in this country showing how puppets can be effectively used in the presentation of Bible stories. $1.25

56 pages. Page size 7½ x 10½ inches. A plastic binding.

The Plays

A Wife for Isaac
The Baby Moses
Daniel in the Lions' Den
John the Baptist
The Rich Young Ruler
The Good Samaritan
The Cripple at the Pool
The Man Born Blind
Easter
The Nativity
The Epiphany
Jesus Cleaning the Temple

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

CHICAGO 11 PITTSBURGH 22 COLUMBIA 1, S. C. BALTIMORE 1
NEW YORK 7 LOS ANGELES 5 KITCHENER, ONTARIO

Please send ..... copies of PUPPETS AND BIBLE PLAYS @ $1.25.

Name .....

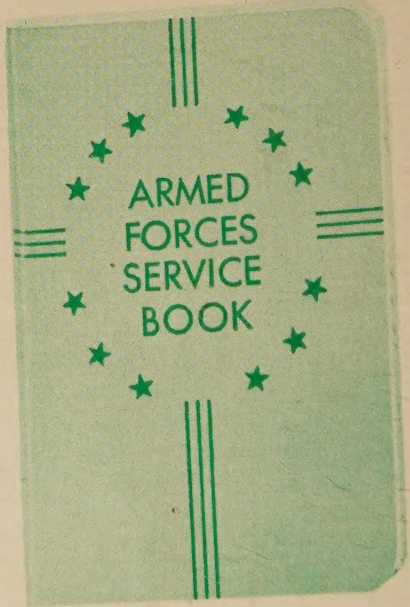
Address .....

☐ Payment enclosed ☐ Charge my account

For service men and women

The Armed Forces Service Book is a revision of the Army and Navy Service Book used by tens of thousands of service men and women during World War II. This new book contains worship forms, selected Psalms and Scripture passages, 75 short prayers for various seasons and occasions, words and music of 79 hymns, words of 19 additional familiar hymns, the Apostles' Creed, Ten Commandments, and the Lord's Prayer.

128 pages
3¾ x 5⅞ in.
available in
khaki
dark blue
light blue



Flexible, moisture-proof cloth binding.
35 cents
$3.50 a dozen
$27.00 a hundred
(transportation extra)

Chicago 11
Baltimore 1
Pittsburgh 22
Columbia 1, S. C.
New York 7
Los Angeles 5
Kitchener, Ontario

A useful, appropriate gift from the congregation to men and women answering the call to their country's service.

NITED LUTHERAN PUBLICATION HOUSE
28 SPRUCE STREET, PHILADELPHIA 7, PA.

Pl _____ copies of the

FORCES SERVICE BOOK @ 35 cents each
@ $3.50 a dozen
@ $27.00 a hundred

Nam _____

Address _____

_____

☐ Payment enclos _____ count

John J Barlow
2803 Woolsey St
Berkeley 5 Calif
Dec 51 GA/N/1